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Prabuddha Bharata

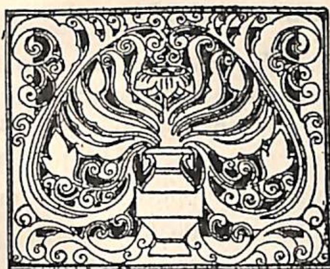
OR

AWAKENED INDIA



ARISE, AWAKE, AND STOP NOT TILL THE GOAL IS REACHED

ADVAITA ASHRAMA
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Prabuddha Bharata

VOL. LXXVI AUGUST 1971 No. 8

Arise! Awake! And stop not till the Goal is reached.

SRI RAMAKRISHNA ANSWERS

Question (asked by M.): 'Sir, may I make an effort to earn more money?'

Sri Ramakrishna: 'It is permissible to do so to maintain a religious family. You may try to increase your income, but in an honest way. The goal of life is not the earning of money, but the service of God. Money is not harmful if it is devoted to the service of God.'

M: 'How long should a man feel obliged to do his duty toward his wife and children?'

Sri Ramakrishna: 'As long as they feel pinched for food and clothing. But one need not take the responsibility of a son when he is able to support himself. When the young fledgling learns to pick its own food, its mother pecks it if it comes to her for food.'

M: 'How long must one do one's duty?'

Sri Ramakrishna: 'The blossom drops off when the fruit appears. One doesn't have to do one's duty after the attainment of God, nor does one feel like doing it then.

'If a drunkard takes too much liquor he cannot retain consciousness. If he takes only two or three glasses, he can go on with his work. As you advance nearer and nearer to God, He will reduce your activities little by little. Have no fear.

'Finish the few duties you have at hand, and then you will have peace. When the mistress of the house goes to bathe after finishing her cooking and other household duties, she won't come back, however you may shout after her.'

Question (asked by a Brahmo devotee): 'Then, sir, must we give up our activities until we realize God?'

Sri Ramakrishna: 'No. Why should you? You must engage in such activities as contemplation, singing His praises, and other daily devotions.'

Brahmo: 'But what about our worldly duties—duties associated with our earning money, and so on?'

Sri Ramakrishna: 'Yes, you can perform them too, but only as much

as you need for your livelihood. At the same time, you must pray to God in solitude, with tears in your eyes, that you may be able to perform those duties in an unselfish manner. You should say to Him: "O God, make my worldly duties fewer and fewer; otherwise, O Lord, I find that I forget Thee when I am involved in too many activities. I may think I am doing unselfish work, but it turns out to be selfish." People who carry to excess the giving of alms, or the distributing of food among the poor, fall victims to the desire of acquiring name and fame.

'Sambhu Mallick once talked about establishing hospitals, dispensaries, and schools, making roads, digging public reservoirs, and so forth. I said to him: "Don't go out of your way to look for such works. Undertake only those works that present themselves to you and are of pressing necessity—and those also in a spirit of detachment." It is not good to become involved in many activities. That makes one forget God. Coming to the Kalighat temple, some, perhaps, spend their whole time in giving alms to the poor. They have no time to see the Mother in the inner shrine! First of all manage somehow to see the image of the Divine Mother, even by pushing through the crowd. Then you may or may not give alms, as you wish. You may give to the poor to your heart's content, if you feel that way. Work is only a means to the realization of God. Therefore I said to Sambhu, "Suppose God appears before you; then will you ask Him to build hospitals and dispensaries for you?" A lover of God never says that. He will rather say: "O Lord, give me a place at Thy Lotus Feet. Keep me always in Thy company. Give me sincere and pure love for Thee."

'Karmayoga is very hard indeed. In the Kaliyuga it is extremely difficult to perform the rites enjoined in the scriptures. Nowadays man's life is centred on food alone. He cannot perform many scriptural rites. Suppose a man is laid up with fever. If you attempt a slow cure with the old-fashioned indigenous remedies, before long his life may be snuffed out. He can't stand much delay. Nowadays the drastic "D. Gupta"[1] mixture is appropriate. In the Kaliyuga the best way is bhakti-yoga, the path of devotion—singing the praises of the Lord, and prayer. The path of devotion alone is the religion for this age. Yours also is the path of devotion. Blessed you are indeed that you chant the name of Hari and sing the Divine Mother's glories. I like your attitude. You don't call the world a dream, like the nondualists. You are not Brahmajnanis like them; you are bhaktas, lovers of God. That you speak of Him as a Person is also good. You are devotees. You will certainly realize Him if you call on Him with sincerity and earnestness.'

[1] A patent fever medicine containing a strong dose of quinine.

ONWARD FOR EVER!

Religion is above reason, supernatural. Faith is not belief, it is the grasp on the Ultimate, an illumination. First hear, then reason and find out all that reason can give about the Atman; let the flood of reason flow over It, then take what remains. If nothing remains, thank God you have escaped a superstition. When you have determined that nothing can take away the Atman, that It stands every test, hold fast to this and teach it to all. Truth cannot be partial; it is for the good of all. Finally, in perfect rest and peace meditate upon It, concentrate your mind upon It, make yourself one with It. Then no speech is needed; silence will carry the truth. Do not spend your energy in talking, but meditate in silence; and do not let the rush of the outside world disturb you. When your mind is in the highest state, you are unconscious of it. Accumulate power in silence and become a dynamo of spirituality. What can a beggar give? Only a king can give, and he only when he wants nothing himself.

Hold your money merely as custodian for what is God's. Have no attachment for it. Let name and fame and money go; they are a terrible bondage. Feel the wonderful atmosphere of freedom. You are free, free, free!

Vivekananda

THE EGO AND ITS CONQUEST

Editorial

I

There is an interesting anecdote attributed to Ācārya Śaṅkara. He had a disciple with him for a long time to whom he had not given any instruction. Once, while seated alone, Śaṅkara heard someone's footsteps from behind. So he called out, 'Who is there?' The disciple answered, 'It's I'. The great teacher at once said, 'If this "I" is so dear to you, then either expand it to include the whole universe or renounce it altogether.'[1]

In the lives of two disciples of Sri Ramakrishna this twofold precept of Śaṅkara was thoroughly carried into practice. They were Swami Vivekananda and Nag Mahasaya. About their utter egolessness, Girishchandra Ghosh, another disciple of Sri Ramakrishna, had humorously remarked: 'Māyā (God's power of cosmic illusion) could not ensnare Vivekananda because he expanded his ego to encompass the whole universe and Māyā's net became too small. Neither could She catch Nag Mahasaya as he became so minute through self-effacement that he escaped through the meshes!'

The generality of us are caught by Māyā because we cling to the ego. And so there is no end to our suffering. Spiritual life starts when we track down this ego and it ends when the ego is annihilated or dissolved in the infinity of God. Sri Ramakrishna was fond of repeating a couplet to that effect:

'When shall I be free?
When "I" shall cease to be!'[2]

II

As sure as we have the mind and consciousness, we all have the ego. Without that no earthly life is possible. But we are

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[1] *Sayings of Sri Ramakrishna* (Sri Ramakrishna Math, Mylapore, Madras 4, 1938), pp. 47-8.

[2] 'M': *The Gospel of Sri Ramakrishna,* (Sri Ramakrishna Math, Madras 4, 1947), p. 890.

utterly unaware of its insidious power and unfailing presence. Like persons possessed by ghosts, we fail to understand that we are under the thumb of the ego. In a very significant saying, Sri Ramakrishna equated Māyā with ego. 'Māyā is nothing', said he, 'but the egotism of the embodied soul. This egotism has covered everything like a veil.'[3]

Māyā is that which hides the undivided, all-pervading Truth, and creates multiplicity. The ego, we see, also does this for each one of us. That is why Sri Ramakrishna equated the ego with Māyā. Why do we feel separated from others and the world? Because of the ego. To the extent we are able to outgrow this narrow idea, and come to feel our unity with the rest of us and with Truth, to that extent we regain our health, psychological and spiritual. Dr. C. G. Jung, the great Swiss Psychologist, draws the attention of psychotherapists to this fact:

> 'The psychotherapist must even be able to admit that the ego is ill for the very reason that it is cut off from the whole, and has lost its connection with mankind as well as with the spirit.'[4]

This hint is valuable for all spiritual aspirants who are also seeking the cure of the ego's illness which is styled by Hindu teachers as *Bhavaroga* or 'world-disease'.

Man has an innate and insatiable hunger for happiness. This hunger is seldom satisfied as long as he clings to his ego. There is no happiness in finite things and the ego is finite. The infinite alone is happiness. Man, no doubt, has that infinite happiness in himself. What, then, precludes him from obtaining that happiness? It is the ego, says Śaṅkara. Like a dreadful three-hooded serpent, the ego is guarding the treasure-trove of the bliss of Brahman. The three hoods are the three qualities of Sattwa, Rajas, and Tamas. Knowledge of Brahman or Reality is the sharp, shining sword with which the aspirant can slice the ego-serpent and acquire the bliss of Brahman.[5]

III

A physician cannot treat and cure a disease until he knows its etiology or cause. For all spiritual teachers and aspirants, the ego has an etiological significance. Only when we are aware of the origin and rise of the ego and the many subtle forms it assumes to afflict us can we hope to come to grips with it. It is no matter of coincidence that all religions teach the killing of the false 'I' or ego so that the real 'I', the Lord, will reign.

The Upaniṣad[6] has a charming imagery which compares the Paramātman and the Jīvātman, the Supreme Self and the individual self, to two beautiful birds sitting on the same tree. One of the birds, the Jīvātman, becomes engrossed in eating the sweet and bitter fruits and bemoans its helpless plight while the other, the Paramātman, remains majestically looking on. Śaṅkara, in commenting on one of the verses, gives us an idea of the origin and proliferation of the ego. He says:

> 'Under the heavy weight of ignorance, desire, action, and longing for the fruit of action, the Jīva becomes drowned, as it were, in the ocean of the world. He is convinced beyond doubt that the body is Ātman and regards himself as the son or grandson of this or that man. He thinks, further, that he is lean or stout, endowed with or devoid of good quali-

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[3] ibid. p. 100. Also Cf. Śaṅkara in *Vivekacūḍāmaṇi*, 343: 'The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes of that.'

[4] *Modern Man in Search of a Soul* (Kegan Paul, Trench, Trubner & Co, Ltd., London, 1947), p. 141.

[5] *Vivekacūḍāmaṇi*, 302.

[6] *Muṇḍaka-upaniṣad*, III. i, 1-3.

ties, and a victim of pleasure and pain, and that there exists nothing else but the tangible universe. Thus he comes under the sway of birth and death in this Saṁsāra or relative existence and believes himself to be united with or parted from friends and kinsmen.'

Identification of the Self with the body is the first and fundamental cause of the appearance of the ego. Owing to this identification, which is false, all the confusion of worldly life—happiness and misery, birth and death, etc. described by Śaṅkara above —follows.

Side by side with the corporeal identification sets in the identification with the mind and the sense-organs. 'Egoism', says Patañjali, 'is the identification of the seer with the instrument of seeing.'[7] The seer is the spirit in man which is pure and free. The instrument of seeing includes not only the sense-organs but the internal instrument or the mind also. While using these for cognition, cogitation, and conceptualization, the Self forgets, as it were, Its own glory and becomes identified with them. The ego pops into existence and the real Self is eclipsed.

Sri Ramakrishna's saying, containing a homely illustration, will further clarify our notion about the ego:

> '... There is fire in the hearth; therefore the rice and pulse and potatoes and the other vegetables jump about in the pot. They jump about as if to say: "We are here! We are jumping!" This body is the pot. The mind and intelligence are the water. The objects of the senses are the rice, potatoes, and other vegetables. The "I-consciousness" identified with the senses says, "I am jumping about." And Satchidananda is the fire.'[8]

The body like the pot is the basic thing. Then quickly follow the mind and senses and sense-objects. All of them participate in the ego-sense while the real Self, which is like the fire, remains unseen!

By ego or the sense of 'I' we mean what is termed in Sanskrit as *Ahaṁkāra*. This is rendered into English as egoism, the sense of 'I', the 'I-consciousness', ego, and so on variously. None of these is an exact equivalent. One famous psychologist divides the human personality into 'id, ego, and super-ego'. But *Ahaṁkāra* includes all these. In Hindu philosophy and the system of spiritual discipline, it is understood as the basic principle of individuation, giving rise to the sense of 'I', the concomitant feeling of separation from Reality or God and other individuals, and all other psychical and physical developments following from it. It is in this sense that the word 'ego' is used here. Śaṅkara explains *Ahaṁkāra* occurring in the seventh chapter of the *Bhagavad-gītā* to bring out this sense. 'Verily', he says, 'we see in this world egoism to be the seed of all activity.' In the *Vivekacūḍāmaṇi* he points out with great insight that egoism is the 'first modification of nescience'.

IV

Deep-going, we have seen, are the roots of egoism in man. Whether we are talking or walking, working or praying, worshipping or contemplating, the ego is very much present. It is as if the background music of 'I' is going on uninterruptedly! We cannot escape from it in the waking and dream states. (Only in deep sleep the ego is absent being absorbed in nescience, its cause.) Hence it is that the struggle to get rid of it is perpetual and prolonged. Every moment of his life, the spiritual aspirant has to wage a war against the ego.

There are recognized ways and means of conquering the ego. By knowing and intelligently adopting them one's struggle becomes minimized. To be sure, these methods were successfully tried by saints

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7 दृग्-दर्शनशक्त्योरेकात्मतैवास्मिता। *Yoga-sūtras*, II. 6

8 'M': op. cit. p. 181.

and sages in the days of their inner struggles. For us too they will prove helpful. Broadly the methods of ego-conquest fall into four divisions : (*a*) 'Peeling' (*b*) 'Dilatation' (*c*) 'Alchemic' (*d*) 'Not "I" but "Thou"'.

'Peeling' method :

This has reference to the following saying of Sri Ramakrishna :

> 'As you peel off the skin of an onion, you find it consists only of skin ; you cannot find any kernel in it. So on analyzing the ego, it will be found that there is no real entity that you can call "I". Such an analysis of the ego convinces one that the ultimate substance is God alone.'[9]

Sri Ramakrishna had an uncommon talent for giving suitable similes in illustration of his teachings. How apt is the simile of the onion for the ego will be clear if we but ponder a little over this saying. The ego in us is mostly identified with the body. Through discrimination we can know at once that the ego is not the body. 'Am I the hand or foot, flesh or blood, muscles or bones ? Well, I am none of these!' Thus we will have peeled the outer layers of the ego-onion. Then the identification goes to the mind. A little deeper probe will convince us that we are not the mind or intelligence, instincts or emotions. A few more layers of the ego we will have peeled off. Then the ego sinks deeper. If we have a strong and subtle power of discrimination, we can track down the ego at those deeper levels and suddenly we find that it has vanished without a trace! Other than the peels, onion does not exist. Other than its various and variable components the ego is not seen at all.

The Upaniṣads often speak about this method of disengagement from the ego. In search of the Ātman, the disciple on the path of Jñāna, should practise this discrimination, also called the process of '*Neti, neti*—not this, not this'. This is not limited to eliminating the body, mind, etc., but is extended to the three states of consciousness also. When the *Taittirīya-upaniṣad* speaks of the five sheaths covering the Self and the necessity to transcend them, we are taught the 'peeling' method of ego-conquest. At the end, *Kaṭha-upaniṣad* says that the Ātman should be separated from the body etc., just as the stalk of the Muñja-grass is separated from its sheaths.

But this method, we admit, is extremely difficult. Unless the truth-seeker has great determination, tremendous penetrative power, and winkless vigilance, he will not be able to practise this method effectively.

'Dilatation' method:

Ego becomes a source of misery and bondage because it limits our real personality. Limitation means misery and, sooner or later, extinction. Infinite as the Ātman or Self is, It cannot tolerate any limitation. To escape from the bondage of the ego, the spiritual seeker has to dilate or expand his sense of personality to include the whole universe. As the infinite, all-pervading Self alone is the Reality, by constantly identifying oneself with the whole cosmos, the seeker will gradually throw off the yoke of the ego. Nothing can ever bind the Infinite. In that state, his 'I' means the whole universe, animate, inanimate, and all else.

Śaṅkara has expressed this sense of cosmic consciousness and infinite expansion in the last stanza of his hymn *Nirvāṇaṣaṭkam*. It reads thus in translation:

> 'I have no form or fancy:
> the All-pervading am I ;
> Everywhere I exist,
> and yet am beyond the senses ;
> Neither salvation am I,
> nor anything to be known:
> I am eternal Bliss and Awareness
> —I am He! I am He! (Śivoham, Śivoham).

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[9] *Sayings of Sri Ramakrishna*, p. 226.

Describing the man of knowledge, the Upaniṣad[10] says that the wise man sees all beings in the Self and the Self in all beings; for that reason he does not hate anyone. To such a seer, all things have verily become the Self : what delusion, what sorrow, can there be for him who beholds the oneness? Hatred, delusion, and sorrow are the wicked brood of the little ego. When the little 'I' is dilated to be co-extensive with the 'great I', then all bondage vanishes and one becomes blessed for ever.

'*Alchemic*' *method*:

Not all of us are capable of adopting the above two methods with any considerable success. Despite repeated efforts to eliminate the ego or extend it to everything, we find it returning unnoticed. The struggle appears frustrating. In fact, the ego has all the while been sitting pretty in its sanctuary. Sri Ramakrishna, therefore, rightly says: 'You may indulge in thousands of reasonings, but still the "I" comes back. You may cut the peepul-tree to the very root today, but you will notice a sprout springing up tomorrow.'[11]

Alchemy was an attempted chemistry in olden days to transmute baser metals into gold. Our ego at present is debased, diseaed, and bondage-producing. There is a way of transforming this into good, healthy, and bondage-breaking ego. That is the 'alchemic' method.

The ego or 'I-ness', caused and nurtured by worldly circumstances of wealth, beauty, scholarship, intelligence, celebrity, etc., is called by Sri Ramakrishna as the 'wicked I' or 'unripe I'. As it is very difficult to discriminate and exterminate this 'wicked I', Sri Ramakrishna said, 'If the "I" must remain, let the rascal remain as the "servant I".'[12] He explained the 'servant I' as the cherished attitude that God is the Master and the spiritual aspirant is His devoted servant. Similarly, if he looks upon God as his Father or Mother, he cultivates the 'child ego'. If he thinks of himself as a devotee of God, then he has the 'ego of devotion'. Such an ego was called by Sri Ramakrishna as 'ripe ego'.

What happens now is the destruction of the bondage-producing character of the ego. Till now its moorings were the limited body-mind and worldly possessions. With the cultivation of the 'servant ego' or the 'child ego', the moorings have been shifted to God, the Infinite Being. Thus the baseness of the ego is very smoothly transmuted into a sublime, spiritual affinity.

To the devotees who questioned if the 'servant I' or the 'child ego' were harmful, Sri Ramakrishna replied that they were egos in semblance only. They were utterly harmless like the burnt string—which cannot be used for binding—or the sword that has touched the philosophers' stone—though the gold sword has the shape it cannot injure anyone. If the 'unripe ego' divided the waters of *Saccidānanda* like a bamboo stick, the 'ripe ego' was like a line drawn on water with it.

If the spiritual aspirant is deeply sincere, the 'alchemic' method should prove to be within his easy reach.

'*Not "I" but "Thou" method*:

Agency or the sense of doership characterizes the ego. Anyone after a little reflection can discover how little is accomplished by self-effort. Though most of us have an obsession about our own indispensability in the affairs of this world, it would sober us down to think that the world existed before our birth and will continue to exist as well after we leave it. But the ego, hollow in itself, will never allow us to know our insignificance. Sri Ramana Maharshi once compared the ego to 'the image carved on

10 *Īśopaniṣad*, 6, 7.

11 'M': op. cit., p. 102.

12 ibid.

a tower, making a pretence by its strained look and posture that it is supporting the tower on its shoulder'. And he added, 'The ego cannot exist without the (Higher) Power but thinks it acts of its own accord.'[13] Most of us can recognize ourselves in the carved figure on the tower with 'strained look and posture'!

Arjuna on the battlefield of Kurukṣetra was labouring under the delusion that he was responsible for killing the enemy forces and winning the war. Śrī Kṛṣṇa knew the inner workings of His friend's mind and showed His Viśwarūpa or the Cosmic-form. Arjuna saw that the outstanding heroes and their soldiers were rushing to their gory end in the awesome jaws of the Lord! It was hardly necessary for Śrī Kṛṣṇa to tell him: 'All these have been killed by Me already. Be thou an instrument only, O Arjuna!'[14] Arjuna's ego was completely crushed.

All of us, more so the spiritual seekers, are out on the world's battlefield. Whether we want inner or outer victories, we are in the predicament of Arjuna. If we humble ourselves and take refuge in the Lord, He will win the battles for us as He did for Arjuna. Our struggles are limited to cultivating the spirit of 'Not "I" but "Thou", O Lord!' The grand symphony of the *Gītā's* teaching culminates on the note of self-surrender:

> 'Relinquishing all Dharmas, take refuge in Me alone. I shall deliver you from all sins. Do not grieve.'[15]

Says Sri Ramakrishna:

> 'You may try thousands of times, but nothing can be achieved without God's grace. One cannot see God without His grace. Is it an easy thing to receive the grace of God? One must altogether renounce egotism; one cannot see God as long as one feels, "I am the doer."'[16]

V

Worry, anxiety-neurosis, and mental tension cause more misery and mortality than cancer, epidemics, and war. Modern science and technology have generated an illusion that man is the master of the world-scene. Not only has this pampered man's ego but has made it deliriously ill. Small wonder that the delirious ego should cause neuroses and tensions. If modern man is to recover sanity and cultivate serenity, he must learn to subdue the ego, cut it to size, and surrender it to God, its true Master. Will man free himself from the clutches of the ego or be led by it to self-destruction? Time alone can furnish the answer to this question. But there should be little doubt what the choice of the religiously bent will be.

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[13] *Talks with Sri Ramana Maharshi*—3 volumes in one (Published by Sri Ramanashramam, Tiruvannamalai, 1968), p. 369.

[14] मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् । *Bhagavad-gītā*, XI.33.

[15] XVIII. 66.

[16] 'M': op. cit., p. 106.

LETTERS OF A SAINT

THE LORD MY REFUGE

Kasi
6.1.1915

Dear—,

.... Now let me answer your question.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।।

'An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses with mind for sixth, abiding in *Prakṛti.*'[1]

In the above verse of the *Gītā* the Lord thus expounds the nature of the *jīva* (the individual soul): the *jīva* a portion of Himself enjoys sense objects while residing in this body; and at the time of death it takes along with it the mind and the senses and quits the body. Subsequently, after enjoying pleasure and suffering pain according to its deserts and knowledge, it assumes a body again in order to reap the fruits of action (*karma-phala*). Thus, as long as it does not attain illumination, it goes through the rounds of births and deaths.

The mind is the ruler of the senses; with its help all the senses function and the *prāṇa*,[2] remaining awake, sustains the body even though the mind may be asleep. *Prāṇa* is the chief (principle) in the body, due to the absence of which the body is declared dead.

Jīva, mind and *prāṇa* are not the same; they are distinct from one another. The mystery of creation is explained in the Sānkhya system of philosophy, in many places of the *Mahābhārata,* not to speak of the Vedānta and the Upaniṣads. If you study the *Gītā* carefully you will find it also explained therein. As regards the sequence of creation all do not hold the same view. But that does not matter. At the root there is a concurrence of views. In the *Yogavāsiṣṭha* everything is clearly explained in detail. If you read it you will easily understand.

The festival of Swamiji's birthday anniversary is at hand. Everything else goes on well here.

With all good wishes,

SRI TURIYANANDA

[1] *Bhagavad-gītā,* XV. 7.

[2] *Prāṇa* is the vital force which sustains life in the physical body. All the other physical forces are manifestations of it.

NEUROSIS: CAUSE AND CURE

Swami Nityabodhananda

If the science of psycho-analysis is a new answer to an old question: 'Is man free?' neurosis is an old disease, as old as the Vedas, to which new remedies are being sought. The Āyurveda, the system of indigenous medicine in India, which is considered as part of the Atharvaveda, speaks of diseases caused by the disequilibrium of desires and the anguish engendered by this disequilibrium. The cause of this disequilibrium is psychical, in other words, a division or conflict in the psyche and the disorder manifests itself in the domain of the three humours: the lymph, the bile and phlegm, and then on the physical plane. According to psycho-analysis, the neurosis, specially psycho-neurosis, results from a psychical conflict; in any case, psychical reasons play the most important role.[1] Our purpose, in evoking Āyurveda, is simply to indicate that neurosis and its treatments are as old as the first recorded thoughts of man (the Vedas). We shall, in this paper, draw on Vedantic or Hindu concepts to build our thesis on the cause and cure of neurosis.

Is man free? this question has been answered by religions and philosophies in various ways. 'Know the truth and the truth shall make you free,' said Jesus to Pilate when the latter asked what is truth. 'Know the Self and Self-knowledge will make you free,' say the Upaniṣads (the metaphysical portion of the Vedas). Here the Self is not only the spirit, but includes the ego, and the psyche; in other words, the Self here comprises the Real and the apparent man.

About the Real and the apparent man, there is a striking image in the Upaniṣad: Two birds of beautiful plumage are perched on a tree. One on a lower branch eats the fruits and the one on the high branch does not eat at all. The one who eats, when eating sweet fruits, is happy; when eating bitter ones makes a sorry face or is disappointed. It looks up from time to time, sees the one that does not eat but is peaceful and gets peace itself.

These two birds are the two selfs in man, the lower and the higher, the apparent and the Real. The tree is the tree of life and knowledge.

The apparent man is driven like a shuttlecock between the sweet and bitter fruits. He sees the one above who is completely free and yearns for freedom. The apparent man moves to and fro between freedom and necessity, between the desire to be completely free and the necessity of being obliged to eat the 'fruits' of life, bitter and sweet. Even the thought of freedom gives him anguish. When freedom announces itself, he has an emotion, but the incertitude whether he can achieve this freedom with what he has in him, this thought gives him anguish. It is not freedom that causes anguish, but the possibilities of 'to be or not to be', that are opened up before him that cause anguish. It will be correct to say that the anguish comes because he has not succeeded in reconciling the demands of freedom with the facts of necessity or the state of things. The Real man, the Integral man on the other hand, is the one who has bridged the gulf between freedom and necessity by the certitude that necessity is a certain manner of being which freedom chooses, to be able to go beyond. To talk in strictly psycho-analytical terms, the apparent man has not struck the point

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[1] E. Jones, *Theory and Practice of Psycho-analysis*, translated by Jankelevitch, p. 663.

of harmony between the demands of his libido wanting to have complete freedom to do whatever it desires, and the necessity of restraining himself from forbidden desires or desires impossible of fulfilment, or limiting himself from doing all that he wants to do. Result is repression, a false attitude to himself and to the libido, and an escape from reality. 'Repression causes a deviation of the libido, a deviation from its normal function and an application. Repression results from incomplete sexual satisfaction too. Repression, on the whole, engenders *conflict*. Anguish results from this conflict, anguish which appears in cases of psycho-neurosis.'[2] For Freud, the efficient cause of neurosis lies in the remote past. For Jung, neurosis is manufactured anew every day by a false attitude to life that consists in neurotic thinking.

The causes of repression and conflict sink into the unconscious of the patient and are forgotten. He lacks objectivity to bring them up to the surface and reintegrate into consciousness. Interpretation—and here the word 'interpretation' is used in a technical sense to mean interpretation applied to dreams and neurotic symptoms—by the analyst helps to extend the field of consciousness of the patient, by rendering elastic his will which has been petrified and disabled. Interpretation is not the simple opposite of repression; it is an intuitive reintegration of traumatic souvenir into consciousness which 'purifies' the consciousness and makes it capable of bearing its own burden which it was evading before. Interpretation by another person is a way of necessary return of the diseased consciousness to health. It is necessary that an other does this work of interpretation, so that the 'me' of the patient reconciles with himself. But in some rare cases, this 'other' can be oneself, doing the work of analysis on oneself, thanks to a certain objectivity he is capable of. In short, what happens is I become master of myself after the analysis. Is it not true to say then, that the analyst is the midwife or obstetrician who makes the patient deliver the child of freedom, by restoring to his thought its fluidity? In this sense, psycho-analysis is 'healing by the spirit' which recognizes in the unconscious not only undomesticated energies but also the mechanisms of elevating them. Here comes in the Real man or the Integral man of Vedānta. And this Integral man may be either in us and not awakened, or it may be a spiritual master who can awaken the Integral man in us, who can restore to our consciousness its fluidity and capacity to come to its own autonomy and power.

The Yoga-vedānta gives the method of 'projecting the opposite thought' to restore the fluidity of consciousness. Repression, conflict obsessions and the deviation of libido, all these come under the item of 'fixed ideas'! Instead of directing or mastering an idea, it is the idea that directs us or dominates us. The energy of consciousness gets blocked round that idea. Vedānta proposes to project the opposite idea, that is to say, to suggest to oneself that 'I am strong' in case when the fixed idea is that 'I am weak'. By the suggestion 'I am not weak' the thought does not become fluid, as therein the idea of weakness is affirmed in a negative way. On the other hand, by the suggestion 'I am strong'—an affirmation of fact and by sustaining this suggestion by our will, the energy blocked and stagnated round the idea of weakness is de-blocked and made fluid and the nucleus of strength is formed slowly but steadily. The power to form this nucleus does not come from the simple opposition that is created between the two poles: 'I

[2] Freud, *Introduction to Psycho-analysis*, Trans. Jankélévitch p. 415; E. Jones, *Theory and practice of psycho-analysis* p. 655.

am weak' and 'I am strong'. It comes from a superior position that 'sees' this opposition, even as the two angles of a triangle are 'seen' as two from the position of the apex of the triangle. This position is called the super-conscious or the witness. This writer is tempted to compare the witness who lives in every one of us to the analyst, who, in fact, takes the witness position, because he has the objectivity, and 'interprets' the conflicts of the patient.

The doctrine of the Integral man in Vedānta can be summarized in the following way :

1. There is nothing like inferior energy or superior energy, as even the inferior goes into the 'distilling' process and comes out as superior. Energy is of neutral character.

2. There is a constant conversion of this energy going on in us, a conversion from the physical stage to thought stage, love, will and certitude, all stages defined as states of consciousness manifesting themselves in varying degrees. The Integral man in us, who holds the key to the conversion and transformation of this energy, maintains the unity and autonomy of personality by promoting this conversion without blockage at any stage. In case of blockage he neutralizes it by the fluidity of his consciousness. There is a converging elevation-movement of this energy.

3. Basically man is endowed with the possibilities of this conversion and fluidity, thanks to which neutralization of 'knots' is possible. The state of psychical imbalance and disequilibrium is an aberration and can be dissolved by accentuating the energy of the witness-position dormant in us.

The idea of the conversion of energy and the possible neutralization of knots created by conflicts finds parallel in Jung's writings. For Jung libido is a neutral energy, capable of conversion and transformation. 'Whenever an instinct is checked or inhibited, it gets blocked and regresses. To be more precise : if there is an inhibition of sexuality, a repression will eventually occur, in which the sexual energy, flowing back from this sphere activates a function in some other sphere. In this way the energy changes its form. This insistence on the positive aspect of a regression or inhibition has Vedāntic overtones. For Jung the fertility magic rites like the 'wachandi' ceremony of the Australians are intended for desexualising the sexual energy and making it polyvalent.

The work of these two masters, Freud and Jung, to liberate love-energy from stagnating into knots of conflict and repression reveals the Integral man in us and is well brought out in passages from letters exchanged between Freud and Pasteur Pfister of Zurich, in the volume 'Psycho-analysis and Faith', published by the London Psycho-analytical Association.

Freud wrote to Pfister :

> 'I do see that the beauty of religion certainly does not belong to psycho-analysis. Incidentally, why was it that none of all the pious ever discovered psycho-analysis, why did it have to wait for a completely godless Jew ?'

Pasteur Pfister replied :

> 'Piety is not the same as genius for discovery. Moreover, in the first place you are no Jew, which to me, in view of my unbounded admiration for Amos, Isaiah, and author of Job is a matter of profound regret. And in the second place, you are not godless, for he who lives the truth lives in God, and he who strives for the freeing of love dwelleth in God' (vide first epistle of John IV, 16)

HOW TO CONDUCT OUR INNER STRUGGLE

SWAMI BUDHANANDA

(Continued from the previous issue)

VI

Now the question is: how do we prevent ourselves from catching mental contagion from outside?

What do the words 'mental contagion from outside' precisely mean? They mean impurities from other minds. In moulding the mind it is important to see that we do not make our task more difficult by courting difficulties from outside, for within us there will already be quite enough.

The mystics, who had enough of inner struggles before they attained illumination, give us these few simple instructions about avoiding the absorption of poison from outside:

(a) Keep holy company; avoid evil company.
(b) Never accuse anyone of anything.
(c) Beware of judging others. Do not humiliate anyone.

We may wonder how it is possible to avoid contagion from outside by following these instructions. In these simple-looking instructions some sound psychology is involved. Both good and evil are contagious, and the mind is susceptible to both. In the company of the holy, even a depraved soul may surprisingly be reformed. In evil company a good man may unexpectedly become depraved. One becomes transformed for good or ill by good or evil company. Evil company is to be avoided because in such company our sinful tendencies are strengthened and thus our inner struggles are rendered more formidable. And for just the contrary reason holy company has to be sought.

When we have the habit of criticizing people, we open a way for unwholesome contagion to flow into our character from outside. We can understand how this happens when we consider what we do when we criticize any one. We criticize people for their alleged failures, mistakes, and sinful acts. Such failures arise from human weakness. When we cultivate the habit of criticizing, we unconsciously allow others' weaknesses to come and settle in our mind. The entrance of such weaknesses is not even perceived. They acquire a hold like microscopic bugs, so to say. Only after a long time is it discovered that we have caught the contagion, and to our surprise we find ourselves manifesting the same weaknesses, follies, and sins of which we have self-righteously accused others. The law behind this is: whatever we meditate on, we imbibe. By meditating on God one becomes divine; by meditating on a devil one becomes devilish.

A struggling spiritual aspirant must not judge others, still less humiliate them. Such is the advice of mystics to fighters of inner warfare. Judging others is nothing but finding faults with others. Finding faults with others is psychologically suicidal. The Buddha says:

> 'The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his neighbour's faults like chaff, but his own faults he hides, as a cheat hides the false die from the gambler.
>
> 'If a man looks to the faults of others, and is always inclined to take offence, his own passions will grow, and he is far from the destruction of passions.
>
> 'Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and

negligences alone should a sage be worried.[18]

When we humiliate others deliberately and thus cause them pain, we are doing something worse than judging others. This puts us off our guard and lays us completely open to the play of evil forces. The Buddha says: 'If a man, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in bonds of selfishness, will never be freed from hatred.'[19]

Instead of finding fault with any or humiliating any, one who is engaged in inner warfare should practise the following teaching of the Buddha: 'Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.'[20]

VII

So far we have only discussed how to make ourselves battle-ready for inner struggles. The more important question is what we have to do in the actual but invisible warfare.

These inner struggles come to us mainly in the form of temptations. There is much to be known in regard to how to fight in a way conducive to attaining victory when we are assailed by temptations. The time of warfare is the time for doing, not for speculating and philosophizing. Action at the time of inner struggle will necessarily be different from action preparatory to battle. Now is the actual fight. There are rules of inner warfare, and they need to be known. They can be known only from careful study of the lives and teachings of the mystics. After going through these battles and attaining victory, they have told us how they won them.

We do not know any one source from which we can gather all information regarding the rules of inner struggle. Nevertheless we have some information from many authentic sources.

In the book of the Wisdom of Jesus the Son of Sirach it is also said:

> 'My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble.'[21]

Temptations will come in everybody's life, no matter who or what he is. There is no way of escaping them. In fact temptations play a beneficial role in our spiritual life. Some mystics are of the view that those who believe in and love God should prepare their souls for being assailed by temptations, so that when temptations actually come they may not be confused or worsted in the battle. They must be willing to suffer the burden of affliction in willing submission to the Lord's examination. Thomas a Kempis says: 'The fire proveth gold, and temptation proveth the righteous man'.[22] An aspirant 'who has not endured temptations has not been tried.'[23] He does not know what his strength is.

How do we prepare our souls for enduring temptations? The most important and basic thing, as we have said, is to renounce the will to enjoy the phenomenal. If we have the will to enjoy, temptation is at once in collusion with our weakness. Then we topple over in no time. But if we do not have the will to enjoy, we may be surrounded by temptations for years on end, yet we shall not succumb.

When the renunciation of the will to enjoy

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[18] Paul Carus, *The Gospel of Buddha,* The Open Court Publishing Co., Chicago and London, 1921, pp. 114-15.

[19] Ibid. p. 115.

[20] Ibid., p. 115.

[21] Quoted in *Philokalia,* 189.

[22] *Imitation of Christ,* Templegate, Springfield, Illinois, U.S.A., Chapter: 'On Temptations to be Resisted', p. 22.

[23] *Philokalia,* p. 188.

is joined with readiness to endure to the last, that is the perfect preparation for encounter with temptation. Sri Ramakrishna says :

> 'Forbear, forbear, forbear. One who endures triumphs, one who does not, goes under.'[24]
>
> 'Look at the anvil of a blacksmith, how it is hammered and beaten, yet does not move from its place. Let man learn patience and endurance from it.'[25]

From the teachings of the mystics of the world we may learn a great deal about how to endure temptations. A few of their precepts[26] will serve the purpose on hand.

1. Do not try to fly from temptations, but set the heart right. For many, while trying to fly from them, have fallen more grievously into them, like falling from the frying-pan into the fire. It is obvious that not trying to fly from temptations does not mean that one should want them. The meaning is that one should not be panicky or nervous about them, nor should one deliberately make it easy for temptations to assail one. All spiritual aspirants must live cautious and conservative lives which means conserving mental and physical energy.

2. When temptations assail you, the mystic says, do not try to understand why and wherefore they come, but only pray that you may not be overcome by them. In other words, do not try to psychoanalyze yourself, but bring your case quickly before the God in your heart.

3. Do not seek to know the causes of temptations, for in any case, as far as the aspirant is concerned, it is an unnecessary wastage of mental energy. Such an attempted search may involve the aspirant in greater difficulty.

4. When temptations assail the mind keep the body pure.

5. Even when temptations assault your body, do not give your inner consent.

6. Never submit to despondency. Discard all cowardice and discouragement.

7. Little by little, by practice and long suffering, through God's help, temptations will be overcome, but not by any violence upon oneself or disquiet of mind. Further, as we have seen, the mystic says: '... make no haste in times of trouble.'

This last advice may strike us as absurd. But if we stop and think, the wisdom of it will be found to be most enlightening and helpful. In times of trouble we are generally confused. Confusion means mental darkness. If a person moves hurriedly in darkness, he can only expect greater danger than merely being in darkness would mean. The man who stands still in darkness and waits for light is wiser than the man who impatiently runs to get out of darkness and quickly gets into greater trouble.

Therefore, in times of trouble we must not be in a hurry. This is precious advice in conducting our inner fight.

Suppose you are being assailed by a temptation of a carnal nature. What will you do ? The mystics say:

(a) Do not give your inner consent. Temptation is not sin. It is consent that is the sin. For the temptations which are in God's world, you are not responsible. But for your inner consent to them you are.

(b) Keep your body pure, even though the mind may have become impure.

(c) Take your difficulty to your teacher. Lay bare your heart to him. Seek his counsel. Do exactly what he wants you to do, in the manner he wants it done. Do not play hide and seek with the teacher.

(d) Never discuss your inner struggles with any other person but your teacher, your spiritual guide.

(We are discussing here exclusively about

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24 *Sayings of Sri Ramakrishna*, Sri Ramakrishna Math, Madras, 1938, saying no. 404 (adapted).

25 Ibid. saying no. 405.

26 These precepts, explained in our words, are mainly culled from *Philokalia*. p. 188-89 and elsewhere.

the inner problems of those who are spiritual seekers, and not about the mentally ill people who are unconcerned about spiritual life. In their trouble the latter may feel free to take professional medical help. But even in their cases, unless the physician acknowledges the fact that man is more than a mere psycho-physical organism, that essentially he is the Atman, and orients his treatment accordingly, his treatment is not likely to do any lasting benefit to his patients, precisely because the root cause of all mental trouble is man's false identification with the body-mind complex.)

(e) If you do not have a spiritual guide, take your case directly to God. Tell Him everything and cry to Him for help.

VIII

Then, there are temptations and temptations, great ones and small ones. We should know how the mystics want us to meet them.

When tempted to a great wrong we are advised to act like children when they see a wolf or a bear. What do they do? They immediately run to their father or mother, or if their parents are not nearby they call out to them. Similarly, in such temptations we have to take refuge in God and cry to Him in the manner of children.

Mystics point out that, in a sense, it is easier to resist temptation to great evils than to small. It is not difficult to resist temptations to murder or adultery but extremely difficult to resist little sallies of passion, which gradually undermine our moral character, and make our inner struggles worse.

Temptations to yield, in small things, to anger, suspicion, jealousy, envy, fond love, levity, vanity, insincerity, affectation, craftiness, passing evil thought, which constantly assail the minds of even devoted spiritual seekers, have to be handled in a different way, the mystics say. They should not be taken much notice of or violently attacked. For when small temptations are given great attention they tend to become great temptations. One should quietly neutralize them by performing some actions contrary to these temptations.

IX

The mystics tell us that when God prepares a soul for the reception of special grace He subjects it to most violent temptations. In the very violence of these temptations—which sometimes would appear to be almost insufferable—is hidden the grace of God.

Important lessons in regard to inner struggle will be brought home to us when we study the life of a saint. St. Francis de Sales, in his *Introduction to the Devout Life*,[27] cites St. Catherine of Siena's struggles as an object lesson on the point.

'There is an admirable account of a similar struggle in the case of St. Catherine of Siena, when God allowed the devil to try her purity with every means in his power short of touching her.

'First he assailed her heart with impure suggestions and then, to provoke her further, he appeared with other evil spirits in the form of men and women, and committed countless acts of sensual pleasure in her sight, inviting her to take part.

'Although all this was exterior to her, it stirred her senses and made such a deep impression on her heart that, as she herself confessed, only her superior will could resist the storm of impure pleasure which filled it.

'These temptations endured for a long time until one day our Lord appeared to her.

' "Where were you, my Saviour", she asked, "when my heart was flooded with such darkness and impurity?"

' "Within your heart, my daughter", he replied.

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[27] Translated by Michael Day, Burns and Oates, London, 1961, pp. 209-10.

'"How was that possible when it was so filled with obscenity?" she asked. "How could you dwell in so unclean a place?"

'"Tell me", said our Lord, "did such impure thoughts cause you pleasure or sadness; bitterness or delight?"

'"The greatest sadness and bitterness", she replied.

'"Who but I caused that sadness and bitterness in your heart?" he said; "I, who remained hidden in the depths of your soul? Be assured, my daughter, that had I not been present, those thoughts which assaulted your will so unsuccessfully would have prevailed, entered and been freely welcomed, bringing death to your soul. But being present I caused this displeasure and resistance in your heart and enabled you to reject the temptation with all your strength; and because this was not as much as you desired, you conceived an even greater detestation of the temptation, so that your struggles were a source of great spiritual profit, increasing your merit, your virtue and your strength."'

This has been the uniform experience of the mystics, that after going through the fire they became golden. Through inner struggles the choicest blessings of God came to them.

X

In all kinds of inner struggle we must never forget that will-power plays a great part. Hence all care should be taken to develop will-power. From one standpoint, as Buddha says:

'By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another.

'You yourself must make an effort...

'If a man holds himself dear, let him watch himself carefully; the truth guards him who guards himself.'[28]

[28] Paul Carus, op. cit., p. 111.

A great deal of our inner struggle arises from evil thoughts which arise unforeseen and unwanted in our minds, and which we do not know how to get rid of. The only way of facing this aspect of the struggle is to regularly check our thoughts and introduce good thoughts in the place of evil ones. This is the simple method.

Thought-control is one of the important ways of regulating the inner struggle. Thought is the root, shoot, and fruit of inner life.

XI

The most important strategy of inner struggle, however, is to get God involved in our inner struggle. That done, God carries on our battle for us, as it were.

But how can we get God involved in our struggles? When we live our daily lives in divine expectancy, regularly practise our spiritual disciplines, surrender ourselves to God through our thought and work, we may be sure that God gradually gets involved. And God is more loyal to the devotee than the devotee to the Lord, says the mystic. The success of our struggle then becomes God's personal business. For did He not say in His incarnation of Christ: '... without me ye can do nothing'?[29]

It will immensely help us to remember that no matter what sins we may have committed, we are not those sins. Even when we are covered in mud, we are always different from the mud. The flint may be under water for ages; yet, strike it against another flint, it will emit sparks. It is good to remember these facts when we fight our inner battles, so as to keep our hearts from despairing.

Remember, there never was a cloud that did not pass away. Likewise, one day these struggles will pass away, and victory will be ours. There is nothing more certain than

[29] St. John xv. 5.

this in the whole universe, for how can the Atman ever be defeated ?

When through self-surrender we knowingly make ourselves the responsibility of God, He then fights our battle with His own hands. Strengthened with God's strength, we become invincible. In the Gita the Lord says categorically:

> 'Hear My supreme word. Set aside your righteous formalities; and surrender yourself completely to Me. I shall deliver you from all sins. Do not grieve.' [30]

[30] XVIII. 66.

Let us take these words seriously. When the Lord is so anxious to take over the burden of our inner struggles, why carry it on our own and suffer ? Why not let Him take it ?

In our inner struggles, therefore, let us seek the aid of the Lord Who dwells within our heart and moves the whole universe. He is more loyal to us than we to Him. He is anxious to fight our battle. We have just to submit our case to Him.

(Concluded)

From a letter of Brother Lawrence to a Nun:

I do not pray that you may be delivered from your sufferings, but I ask God earnestly to give you strength and patience to bear them so long as He pleases to afflict you. Fortify yourself with Him who fastens you to the cross; He will deliver you in His own time. Happy are those who suffer with Him. Accustom yourself to such pain, and pray for strength to endure all He wills, and for so long as He may think fit. The world does not understand these truths, nor am I surprised. Worldly people suffer after their kind, and not in a Christian way; they look on sickness as an affliction of nature; not as a gift of God, and for that reason they find in it only the hardness and rigour of nature. But those who look upon sickness as coming from the hand of God, as an evidence of His solicitude, as a means which He chooses for their salvation, commonly find great happiness and solace in it.

I wish you could realize that God is often nearer to us in time of ill-health and weakness than when we are well. Seek no other physician but Him, for to my mind He wishes to heal us Himself; put your whole trust in Him, and you will soon benefit; We often delay recovery by trusting to medicine rather than to Him. Whatever remedies you make use of they will only succeed so far as He allows; when pain comes from God, He only can cure it, and He often sends disorders of the body to cure those of the soul. Comfort yourself with the all-powerful Physician of both souls and bodies.

Source:

Practice of the Presence of God



ILLUMINATING DIALOGUES FROM INDIAN LORE

GURU NĀNAK AND THE SIDDHAS (YOGĪS)

PROF. GURBACHAN SINGH TALIB

In his Pilgrimage of Truth to spread the holy Name of God among the people of India, divided into innumerable creeds and sub-creeds, Guru Nānak came upon a great centre of Yoga in the northern parts of what is now called Uttar Pradesh. This was called, after Gorakhnāth, the famous teacher of Haṭha-yoga, Gorakh-Matha (Centre of Gorakh's Creed). It was located in the lower ranges of the Himālayas, above Pilibhit. Arrived at this centre, Guru Nānak found the Yogis engaged in the cultivation of occult skills and the pursuit of miraculous powers, as enjoined by the practice of Tantra. They remained cut off from the life of the vast Indian humanity suffering under corrupt social systems and the depredation of tyrants, both Hindu and Muslim. These Yogis sought the miraculous powers said to be derived from arousing the *Kuṇḍalinī* (the mysterious serpent-power) and practice of magic through the ritual of Tantra. Here the Guru brought the creed of the Holy Name, meditation, and pure life.

As the Guru appeared on their mound, the Yogis queried: 'Tell us, Novice, whose disciple art thou? Who hath initiated thee?'

The Guru, whose spiritual state transcended creeds and form, called the minds of the Yogis to the infinite mystery of the Creator, the vision which is the ultimate end of Yoga. Said the Guru:

'Where are the scales and who the weighman and who the gold-tester to comprehend Thee?
Where is the Master to whom I may supplicate for initiation?
Who may measure Thy worth, O Lord?
My Beloved, what know I of Thy extent?
Thou fillest the oceans and the continents with Thy Presence.

Thou mayst be valued in the scales of the mind, by the weighman soul; devotion to Thee the gold-tester;
After weighing the Beloved in the heart, may my mind find rest.
He alone is the scales and balance; He alone the weighman;
He alone the buyer and seller; He the sole merchant;

Sealed in the blindness of ignorance,
Among lowest of the lowly, and stranger to Him,
Shaken by every whiff of desire—
Such is Nānak's company—how may he in stubborn ignorance find the Lord?'

One of the Yogis, Charpat, asked: 'The ocean of the world is stated to be impossible

to cross; how to find its other shore?' The Guru's reply was:

'As is the lotus untouched by the water; or the duck by the stream;
So man, fixing his mind on the Eternal, may cross the ocean of the world—thus doth Nānak state the Truth;
Man must find the seclusion of absorption in the One, and maintain indifference amidst the attractions of the world.'

Another of the Yogis, Loharippa, said, 'Spiritual illumination comes by living away from towns and the human concourse, by partaking of wild roots and performing ablutions at sacred bathing-places.' This, he said, is the true Yoga-practice.

To this statement of what true Yoga is, the Guru gave the following reply:

'One sheds not the slumber of ignorance while living away from human concourse, and outgrows not temptation to lust after woman;

Without absorption in God neither does the mind find rest nor is desire stilled;

The Lord hath created for me seclusion and loneliness in my own heart:

In following the Eternal, amid the normal life lies true commerce with God.

Nānak, with sleep abridged and spare diet, man may contemplate the Essence....

Yoga lies not in the begging-pouch, or in carrying a staff;
Nor in smearing the body with ashes.

Yoga lies not in ear-rings or in cropping close the head, or in blowing the horn.
To live immaculate amidst the impurities of the world: This is the true yoga-practice.

Make contentment thy ear-rings; righteous endeavour thy begging bowl and pouch, and contemplation thy ashes;

Let all mankind be thy sect; conquering thus thyself, mayst thou be great among men.

Let thy diet be enlightenment;

Compassion thy dispenser of charities;

Let divine music resound in each heart.'

The Yogis, then, began to display their miraculous powers, created thunder and lightning, and raised terrifying cries as of howling beasts. Stones began to fly, and a commotion as of the world falling to pieces was produced. All through, the Guru sat unperturbed, composed. After the Yogis had finished with the display of their occult powers, he spoke in a calm voice, rising from the depth of his soul:

'Reverend Sirs, I have little to show in the way of the marvels practised by you. My sole support is the Word of God and holy company.

What are miracles worth?
Were I to wear the vesture of fire,
Lodge in a house of snow and feed on iron;
Were I to drink at a gulp all the suffering of mankind;
Were I to drive the earth about;
Were my will omnipotent and bind the universe in obedience; what even then?

God's greatest gift is not such powers;
Great is one in whom is devotion to His Name.

After this he spoke to them, in a voice vibrating with the deep sense of mankind's suffering, and called upon them to betake themselves from their retreat to the world of men, to relieve suffering and teach true religion. Said he:

'Reverend Sirs, the moon of righteousness lies hidden under the darkness of iniquity;

The dark night of evil hath covered the earth;

I have set out to find the light of Truth;

Those like you who are holy, have hidden themselves in mountain caves;

Who might then save the world?

Ignorant mendicants know little besides smearing themselves with ashes;

The whole world is in the grip of ruin for lack of a guide.'

Guru Nānak's spiritual-moral teaching disarmed the Yogis, who acknowledged the superiority of his way, in which the spiritual life led man to the path of service and compassion. The Yogic Centre, Gorakh-Maṭha came, in commemoration of Guru Nānak's visit, to be called Nānak-Maṭha (Centre of Nānak's Teaching) which name it bears till this day.

THE NATURE OF RELIGIOUS STATEMENTS

DR. (MRS.) REBA CHAUDHURY

Philosophical thinking is as old as human civilization. Man has ever thought about the nature of reality, the problem of being and becoming, the relation of essence and existence; and this thinking has resulted in various philosophical theories. The theories, because of their subject-matter, have not generally been clear, definite, and easily understandable and this has given rise to the widespread idea that philosophy means obscurity and vagueness. Some people go even as far as defining it as 'the searching, in a dark room, of a black cat which is not there'. Modern philosophers have realized this difficulty and their attention has been drawn now more towards the problem concerning the nature of philosophical language than to the nature of reality. In short, the trend of philosophy in the modern period has taken the form of linguistic analysis.

The history of the movement which is specifically called linguistic analysis is not unknown these days to the contemporary students of philosophy but, for laying the foundation of the problem which I propose to discuss, a brief survey of that may not be totally out of place. Linguistic analysis was first indicated in the works of Bertrand Russell and G. E. Moore and later on made more exact and precise by a group of thinkers in Vienna who formed a circle consisting of Moritz Schlick, Rudolf Carnap and Otto Neurath along with A. J. Ayer in England. This group and its followers who called themselves logical positivists made a demand for a clarified, simplified, precise and meaningful linguistic system in all spheres of philosophic study. They introduced the Verification Principle and declared that no proposition is admissible which is not verifiable either in principle or in practice. The movement has drawn enormous attention, and the impact of its demand has been so great that metaphysicians and theologians have come out of the cells of their traditional problems and undertaken the task of analysing metaphysical and religious statements with a view to justifying their claims. As students of the philosophy of religion we are now more concerned with the analysis of religious language than with the problems like the origin of religion, the proofs for God's existence, the types of religious beliefs and so on. We must form a clear idea about the nature and meaning of religious statements. But before going into that we must know what is meant by a meaningful statement from the point of view of linguistic analysis.

According to the logical positivists there are only two kinds of statements which can claim to be meaningful and they are analy-

tic and synthetic.[1] An analytic proposition is one which can be made by analysing the subject, e.g., 'Bodies are extended' or 'A black cat is black'. In these propositions the predicates 'extended' and 'black' are contained in the concepts of the subjects 'bodies' and 'black cat' respectively. In such cases the predicate cannot be denied of the subject without involving ourselves in contradiction. The 'truth' of an analytic proposition depends on the consistent use of the symbols in their stipulated meanings. We can therefore say that an analytic proposition is independent of any actual state of affairs. Logical and mathematical propositions can be styled as analytic. These propositions cannot lay any claim to material truth and so the 'truth' of such propositions actually means only formal validity. They can be judged as *valid* and *invalid*.

As distinguished from analytic propositions there are synthetic or factual statements which can be judged as *true or false*; and it may be pointed out that it is only a factual statement for which the theory of verifiability can actually be used.[2] A synthetic proposition is one in which the predicate can be denied of the subject without involving us in contradiction. The meaning of a synthetic proposition depends on sense-experience. For example, the statement 'This table is heavy' cannot be judged by the inspection of the terms alone. We have to take the help of actual experience to ascertain the truth or falsity of it. All empirical statements refer to actual states of affairs. They are verifiable and therefore meaningful in the real sense.

From this point of view ethical statements appear to have no meaning. They are neither analytic nor synthetic. They are neither purely formal nor empirical. They deal with ideals which go beyond the actual state of affairs, and as such they cannot be styled as valid-invalid or true-false. They give us prescriptions or rules for our conduct and are concerned with *right-wrong*. Logical positivists do not allow cognitive meaning to them but they have been kind enough to ascribe them non-cognitive and emotive meaning.

The case of religious statements is much more difficult. They are not meaningful in the same way as analytic, synthetic or even ethical propositions. This point needs some clarification. A religious utterance is not analytic though it carries the element of *necessity* with it. The validity or invalidity of an analytic proposition is based solely on the definitions of the terms involved but this is not the case with religious statements. For example, if we know the meanings of the terms 'two', 'four' and 'addition' we can say '2+2=4', but we cannot say 'God is love' in the same manner. The terms 'God' and 'love' are not matters of conventional definition like 'two' and 'four' in mathematics. In other words, the 'necessity' of an analytic proposition is logical because it follows from the stipulated use of the terms employed in it whereas the 'necessity' of God-statements is a matter of psychological conviction about a metaphysical claim. So religious assertions cannot be characterized as valid-invalid.

Nor can they be treated as true or false because they are not factual or empirical statements. Factual statements are based on sense-experience and they are verifiable whereas religious assertions are not dependent on ordinary sense-data and are not verifiable. We cannot verify the statement 'God

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[1] '... A statement is held to be literally meaningful if and only if it is either analytic or empirically verifiable.— A. J. Ayer, *Language, Truth and Logic* (Victor Gollancz, London, 1962), p. 9.

[2] A.J.Ayer has formulated the Theory of Verifiability in the following way—'... A statement is verifiable, and consequently meaningful, if some observation-statement can be deduced from it in conjunction with certain other premises without being deducible from those other premises alone'.—ibid., p. 11.

is omnipotent' in the same way as we can do in the case of 'This table is heavy'. Further, empirical statements have their meaning in 'I-It' relationship which indicates the exclusion of the personality of the observer whereas religious statements have their meaning in 'I-Thou' relationship which indicates the involvement of the entire personality of the believer.[3] This point has been very clearly explained by Bella K. Milmed.[4] She has shown that religious statements refer to an experience which is most desired by the devotee whereas in science the observation-report is made which has nothing to do with the desires and wishes of the scientist. So religious statements cannot be called factual and as such cannot be judged as true or false.

Religious statements can neither be categorized with ethical statements. In spite of the fact that ethics and religion have always been so closely related, it is evident that they cannot be equated. Ethical statements are prescriptive whereas religious statements are holistic, convictional, and numinous. Ethical statements lay down certain rules of conduct whereas religious statements evoke a sense of totality. And as such, religious statements cannot be judged as right or wrong.

We thus arrive at the conclusion that religious statements are neither valid-invalid nor true-false nor right-wrong. They have neither cognitive meaning nor non-cognitive. But religious statements cannot be declared meaningless simply because they cannot be reduced to factual or formal or ethical propositions. The very fact that religion has always been so important in the history of man shows that religious statements are significant. Max Müller is not incorrect when he says that the proper history of mankind is the history of its religion. In recent times Prof. Toynbee has made a survey of the world history of many nations down the ages and come to the conclusion that it is still religion which occupies the centre of human history. Religious discourse is undoubtedly one of the oldest forms of language used by human beings. So there cannot be any question about the meaningfulness of religious statement. Our task is simply to discover what type of meaning they have. But prior to this, it is necessary to consider the nature of religious experience because it is religious experience which determines the meaning of religious statements.

Religious experience, as Otto suggests, is a *sui generis*[5] response, unique by its very nature, in which man seeks attunement not only with his own self but with the whole reality. It is, on the one hand, an integrative response within the individual, and a response to the reality as a whole on the other. It is a mental fact and yet it is not reducible to the elements of consciousness. It is neither a mode of behaviour nor a matter of feeling nor a system of articulated beliefs. It is something which can best be described as an 'attitude'[6] of mind. It is a readiness or tendency to think or act in a particular way. Every attitude, however, is not religious. A religious attitude is a strong disposition which evokes the whole

3 cf., Martin Buber, *I and Thou,* translated by R. G. Smith (T. and T. Clark, Edinburgh, reprinted 1953).

4 'He (scientist) is careful not to see certain results because he wants to see them; rather he checks them with extra caution. Religious experience, on the other hand, is utterly unattainable unless we not only know what we are looking for (as does the scientist also) but make every effort to perceive what we want to perceive.'—Bella K. Milmed, 'Theories of Religious Knowledge from Kant to Jaspers,' *Philosophy,* July 1954, p. 207.

5 R. Otto, *The Idea of the Holy,* translated by J. W. Harvey (2nd. ed., Oxford University Press, 1951), p. 7.

6 Paul Schmidt, *Religious Knowledge,* (The Free Press of Glencoe, New York, 1961), pp. 72-7.

man and raises him from the state of profaneness to the state of holiness. W. F. Zuurdeeg describes it as a 'convictional attitude'[7] induced by a convictor. It gives rise to a new outlook and a pervasive pattern of behaviour concerning the whole life and nature. In other words, it is a 'discernment' which leads to a 'commitment'[8] to the whole universe.

Religious response is holistic in nature. It involves the whole personality of the individual in relation to his object of worship. It implies a sense of absoluteness—a sense of being totally committed. One has to love one's God with the whole heart, whole might and whole soul. This sense of absoluteness gives life and light to the individual and brings peace which passes all understanding.

This total commitment of the individual is to the total reality. A devotee finds his deity everywhere. To Tulsīdās the whole world appeared to be pervaded by Rāma and Sītā. Sri Ramakrishna saw the Divine Mother in everything. The psalmist sang: 'The heavens declare the glory of God; and the firmament sheweth his handiwork. There is no speech nor language where His voice is not heard.' Religion is thus the response of the whole man to the whole reality.

A religious response is entirely non-tentative[9] and absolute.[10] It is a distinctive kind of discernment which goes beyond doubt, disbelief or speculation. No religion is accepted in the form of a hypothesis to be confirmed by evidence.[11] Religious experience is self-luminous, self-validating, and self-authenticated.

Now once the nature of religious experience is established as a 'convictional attitude' or a 'discernment-commitment', the claim that religious language is meaningful becomes justified. Religious statements are successful means which produce the 'convictional attitude' that we call religious, and there lies their significance. They evoke within the individual a 'discernment-commitment'—a sense of totality and an urge to become the whole.

There are primarily two kinds of religious statements from this point of view—one which evokes the religious attitude in the listener and the other which invokes the attitude within the individual who makes them. The former may be called evocative and the latter invocative. Sermons and statements involved in rituals, baptism and music are some of the examples of evocative statements. They give rise to a characteristically religious situation in which the listener involves himself in a commitment. Sometimes they take the form of invitations to others to find out an appropriate deity for themselves. For example, Nathaniel saw Jesus and found in him the true Messiah. He conveyed this to his brother who doubted, whereupon Nathaniel said 'Come and see'. Invocative statements are different. They help in securing and strengthening the attitude of the persons who already have it. Prayer is its best illustration. Evocative and invocative statements form the content of pure religious language. Others are derivative and secondary. But in all cases they are significant. Pure religious statements are significant

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[7] *An Analytical Philosophy of Religion* (G. Allen and Unwin, 1959), Chapter I.

[8] Ian Ramsey, *Religious Language* (SCM Press, London, 1957), p. 37.

[9] Loan Pearl, 'Religious & Secular Beliefs', *Mind*. July, 1960, pp. 409-10.

[10] 'Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply, "sorry, I have". And there your discussion will come to an end.'—C. G. Jung, *Collected Works*, (Kegan Paul, London, 1958), Vol. XI, pp. 104-5.

[11] Walter Kaufmann, *Critique of Religion and Philosophy* (Faber & Faber, London, 1958), p. 75.

because they evoke and invoke a religious attitude, and derivative statements are significant because they support and communicate the former.

Religious language, nevertheless, is different from ordinary speech. It tends to be metaphorical, analogical, symbolic, and even paradoxical; and this is one of the major reasons why religious statements are regarded as meaningless. But it is obvious that religious statements cannot be exact, precise and scientific like factual statements. They do not deal with empirical facts but with something which is *mysterium tremendum et fascinans*. Religious language is unique because what this language is about is itself unique,[12] and it should not therefore be taken in the literal sense. It is true that the words and concepts used in religious language are the same common, simple and cognitive words which we use in ordinary language, but in religious language they are extended beyond their legitimate sphere and so, any attempt to understand them literally leads to confusion. For example, the word 'son' is a common intelligible word which is frequently used in our daily conversation, but when it is used in the statement 'Christ is the son of God' it goes beyond its literal meaning because Christ cannot be 'son' in the ordinary sense as God is not a biological father, and so if one tries to understand it literally he will find it nonsensical. Yet to the devoted Christians it is not nonsensical, but rich with meaning and connotation. Professor Stace presents a similar view when he shows, with illustrations, that dogmas and myths of different religions are false if taken literally but they have their own justification. They 'perform the function of evoking within the individual those religious feelings which are a far-off view of the divine'.[13] In other words, religious language has its own occasion, context, and situation and it is meaningful in its proper context. It may ordinarily appear as baffling because of its analogical and paradoxical nature but one who is inside the situation perfectly understands it. The *Īśopaniṣadic* statement 'It moves and moves not; It is far and It is near; It is within all this and It is also outside all this' usually appears as a jumble of contradictions but it brings ecstatic delight to those who have the 'clue'. The symbol like the Cross conveys many things to the believer though unbelievers find nothing in it. Thus we see that persons who are not initiated into religious language may find nothing in religious statements except sheer nonsense, but that does not minimize their importance. As R. M. Hare observes, they aim at seeing a *blik* on the universe.[14] They create a 'new apprehension'—a 'characteristically religious situation' when the individual looks at the reality in a new way. It is as if the 'ice breaks', the 'penny drops' and the 'light dawns' upon him.[15] Hence we conclude that religious statements which are generally paradoxical, metaphorical, and symbolic are meaningful because they aim at evoking deity-consciousness within the individual which ordinary language cannot.[16]

We have so far established the significance of religious statements. It may now be asked, what type of statements they are. We have already seen that they are neither analytic nor synthetic nor ethical. They form a separate class and that class may

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12 G. MacGregor, *Introduction to Religious Philosophy* (Macmillan & Co., 1960), p. 316.

13 *Religion and the Modern Mind* (Macmillan & Co., 1953), p. 257.

14 *Theology and Falsification, New Essays in Philosophical Theology* (SCM Press, 1958), pp. 99-103.

15 Ian Ramsey, *Religious Language*, pp. 18-19.

16 cf. '... Odd language may well have a distinctive significance, and we might even conclude in the end that the odder the language the more it matters to us'. *ibid.*, p. 48.

conveniently be called psychological for the following reason. In a religious statement what is of greatest importance is the psychological state of the speaker and the listener concerned. These statements indicate an absolute, non-tentative involvement of the whole personality of the individual with regard to an appropriate object of worship. The appropriateness of the object also is dependent more upon the personality of the subject than upon the objective physical substrate. Many Jews saw Jesus but instead of worshipping him they crucified him. A particular deity appeals only to a particular type of subject. As is God, so is his worshipper and as is a worshipper, so is his God. Seeing of God is thus an inward experience—a subjective involvement of the individual, and since religious statements are concerned with it they may be classed as psychological statements.[17]

A psychological statement has its own characteristics. It is essentially private. It is most concerned with the subjective state and makes little room for object reference. Consequently, its truth (or falsity) cannot be checked by the testimony of others like an empirical or factual statement. An empirical statement like 'This table is heavy' is publicly verifiable because it refers to a fact; but a psychological statement like 'I dislike the smell of coffee' cannot be verified. Its claim can neither be proved nor disproved. Similarly when a devotee says 'I see Kṛṣṇa and the vision brings life and light to me', nobody can verify or contest its truth or falsity. And it is this absence of public check-procedure which makes such ample room for falsification in religious language. One can always declare 'I feel the presence of God with me' without having any such feeling at all, and there is no way to find out its falsity. We may not believe him but we cannot contradict him either. This is the reason why there is so much scope for hypocrisy in religion.

Do we mean then that there is no way of judging religious statements? Yes, there is. Religious statements can be judged as genuine and faked and the genuineness of a religious statement may be attested by its consequence. A genuine religious statement evokes a religious attitude within the individual which transforms him into a healthy personality, capable of transforming the society. We are all familiar with the picture of the mystic given by Bergson.[18] Jesus himself said that not every one who takes the name of God will be saved, but only they who love their God with all their soul, with all their might, with all their heart, issuing in actions of compassion and service. What is important therefore about a religious statement is its genuineness and fakedness. When mathematical statements are valid-invalid, empirical statements true-false and ethical statements right-wrong, religious statements, being psychological, are genuine-faked. A genuine religious statement evokes a sense of totality and holiness which brings joy, life, and light to the individual. It aims at evoking deity-consciousness and when that consciousness is evoked, the individual feels that he has found a pearl of great price—a golden key which opens the gate of the unknown and he finds peace which passes all understanding.

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[17] cf. C. B. Martin, *A Religious Way of Knowing, New Essays in Philosophical Theology*, pp. 76-95.

[18] '... Bracing themselves up for an entirely new effort, they burst a dam; they were then swept back into a vast current of life; from their increased vitality there radiated an extraordinary energy. ... Just think of what was accomplished in the field of action by a St. Paul, a St. Teresa, a St. Catherine of Siena, a St. Francis, a Joan of Arc, and how many others besides'.—*The Two Sources of Morality and Religion*, Translated by R. A. Audra and C. Brereton (Henry Holt, New York, 1935) p. 216.

A TRAVELLER LOOKS AT THE WORLD

(Continued from the previous issue)

SWAMI RANGANATHANANDA

Question: What happened to the good work of Dr. Martin Luther King for the Negroes? Has it been overtaken by black militancy? And what is the prospect of bringing this struggle to a happy end?

Answer: All extremism in the social field is the result of the slowness in the implementation of justice in society. If this implementation is sufficiently quick there is no extremism at all. Negro militancy is a product of the extreme slowness of the emancipation of the Negro. An emancipation proclamation in the 1860's is one thing, but the actual situation of the Negro, due to the continued neglect of the implementation of the proclamation is quite a different thing. Even up to thirty years ago, American Negroes used to be lynched by white Americans in the streets. Today there is no such lynching. At least, it has ceased to be a one-way affair. If there is lynching, it is both ways. The Negro has become very assertive and he counterattacks.

One of the things I saw in the U.S. was really striking: a frightened black community, which could be, and has been, oppressed and humiliated by the whites, has become so strong, so self-confident, that it has become now a source of fear to the white majority community itself. That is something amazing. If, in a town, there are only, say, five per cent. of Negroes, they can create enough trouble and disturb the whole town. They do not know fear, they do not care for their lives. Such tremendous energy, such fearlessness, such militancy, and such reversal of roles, is rare in history. I have not seen it in any other part of the world. Having been a helpless creature for centuries, the Negro today is alive, vital, confident, with faith in himself. That is the heartening aspect of it from the Vedāntic point of view as presented by Swami Vivekananda.

This is a wonderful lesson. For the first time, as Vedānta sees it, his Ātman, his Self, is awake in the Negro; and the first expression of such awakening is faith in oneself and the courage to assert one's rights: 'I cannot be treated as a creature. I demand being treated as a person. I will assert my right to be so treated. I will stand on my own feet and shape my life and destiny.' This strength, this *śraddhā — ātmaśraddhā* respect for the self—has come to the blacks in a big way; that is how Vedānta looks at it.

There are many American thinkers today who echo this Vedāntic view in their looking at this militant Negro movement as an essential prerequisite for an integrated American society. Why? Because you cannot integrate a free and strong community with a slavish and weak community: you can only integrate two free and strong communities. But the Negro was never free; he was always a slave; he was always looked down upon, and he was always weak and had no faith in himself. But today, for the first time, the Negroes have shed all that weakness and fear and are struggling for the recognition of their own identity as a free people. But they do not beg for it. They assert themselves. They are going to force this recognition on the world. This is the meaning of the contemporary Negro militancy in USA.

In American universities and colleges, in 1950's and 60's, the Negroes started militant movements for this one thing: Identity, Recognition. Recognize Negro history; recognize Negro institutions; recognize

Negro culture; have chairs for Negro culture, for Negro history. In the beginning, the university authorities protested: 'This is foolish. There is no such thing as Negro history or Negro culture.'

But within five years, almost all the colleges and universities, especially in the progressive areas, recognized the validity of the Negro demand, and agreed that there is such a thing as Negro culture, there is such a thing as Negro history. In fact, today, there is a vast movement for unearthing the past of the Negroes in the African countries from where they were brought as slaves to U.S.A. and other Western hemisphere countries by the European colonists to work in their plantations after the discovery of the Western hemisphere in 1492. The study revealed that they had developed cultures and fine institutions of their own: all that was lying in the limbo of oblivion. Today research is being conducted into all these, as also into Negro music, Negro art. On these subjects, big volumes are coming out in a steady stream. Valuable books on Negro history and culture are coming and from the devoted work of research students and scholars, both whites and blacks. Several universities have established departments for Negro history and culture.

One more point the Negroes stress. They do not want white men to head these departments. They want Negroes to be heads of these departments. The universities often oppose this demand. But the Negro students start a struggle, they strike, and finally they get what they want. In this way, Negro militancy is creating a condition for the recognition of the cultural integrity and identity of the blacks. This affords a real possibility of integration of the whites with the blacks. This is because, as I said before, integration can only be on the basis of free peoples coming together to live and work together for a common destiny; it can never come so long as there is a strong white race dominating a weak black race. So there are thinkers in the U.S. who welcome this movement of the blacks for self-identity, whether that movement is the peaceful civil rights movement or the militant black power movement.

Negroes have held high place in non-classical music throughout American history. All over the U.S., if you switch on the TV, you will often see well-known Negro singers, more often women, coming on the screen. They have a fine musical voice; they have a talent for this art.

In sports also, the Negroes are on the top. They have fine bodies; they are a picture of physical vitality. In long jump and high jump and running and wrestling, they excel. They easily came to the top in these field sports and games. In football also, one can see plenty of Negroes as successful players.

The Negroes are coming up in business, in co-operative ventures, and, in a small way, in industry also. There are, as I have already said, many intellectuals and writers among them.

But there are some whites who protest against all this. Last year, Dr. Arthur R. Jensen, Professor of Educational Psychology at the University of California, Berkeley, started a controversy, apparently speaking the language of science, but below it one could detect the racial bias which dominated anthropology and ethnology in the last century. He propounded a thesis in an article which in effect meant that intelligence is genetically determined and fixed and that cultural factors and influences have no power to increase or decrease it. Whatever you may do to the children of the backward in society, they will remain essentially below standard, because genetically they are inferior. Jensen insisted that in terms of the average Intelligence Quotient, whites are more intelligent than blacks. He ascribed the failure of compensatory education measures to this basic genetic factor. Jensen

thus resurrected an old controversy of the last century's biology; which is superior, nature or nurture? As soon as Jensen's article appeared in the winter issue (1968) of the Harvard Educational Review, several protest articles appeared in the *Time* and other Journals.

The long, critical, protest article by Gilbert Voyat in the *Time* magazine for 17 May 1969 opens with a note of scientific surprise:

'Who would have believed in the declining decades of the twentieth century the antique psychological argument between environment and heredity would garner headlines and rub academic tempers raw? The older, progressive educators scolded each other about the primacy of nurture over nature. The practising pragmatist insisted that, "you are what you grow up as, not merely what you are born with." The environmentalists declared that slums produce children with more limited intelligence than generous suburbs do. Not so, asserted the genetically persuaded: poor performance in intellectual matters is the result of a shallow gene-pool.

'And so the argument continues. In this past winter's issue of the Harvard Educational Review, Dr. Arthur R. Jensen, professor of educational psychology at the University of California, Berkeley, suggests that intelligence is a trait not unlike eye colour and hardly more susceptible to change. This study presents an interesting renewal of the genetic argument. Although many of the ideas defended have the aura of statistical, scientific work, they are neither new, self-evident, nor irrefutable. The fact that Dr. Jensen's findings are corroborated by statistical evidence does not make them true. It makes them misleading.'

Several scientists expressed the fear that Jensen's thesis smelt racial bias and a tendency to go back to the nineteenth century race-superiority theory, which subsequent developments in biology had repudiated. The UNESCO had sponsored a conference of scientists from seventeen countries in Moscow in 1964, which, after a study of the biological aspects of race, had issued a unanimous thirteen point declaration, of which points 1, 2, and 13 categorically asserted that there was no scientific basis for the belief in the superiority of one race over another. Every race, when given the cultural opportunity, could manifest the highest intelligence traits. This was the scientific conclusion. And Dr. Jensen was now opposing this on the basis of his own new studies and findings, and statistics. But his critics showed the weakness of his position; statistics can be made to support any conclusion, especially in the social sciences. If you want to prove a point, you can cite statistics in support; if you want to disprove the point, the same statistics can be suitably manipulated. Thus on this matter of racial differences, a lot of controversy has been going on in the U.S. It is just a reaction of some of the whites against the coming up of the blacks, and they do it under the pretext of science.

I personally feel that the separatist movement among the Negroes will gradually be eroded by this militant movement's success in developing the personality of the Negro peoples side by side with the whites' also realizing that such a developed personality of the Negro community is necessary for an integrated and free American Society and that it cannot be achieved by merely extending to the Negroes social amenities like schools, and amusement parks, etc. I watched these trends with much interest. And I have the feeling that by the end of this century, this problem will have been solved in a tolerably satisfactory manner.

Martin Luther King, as you know, was the leader of the civil rights movement. This movement and its members are guided by

Christian liberalism and modern humanism. They also do, of course, recognize the tremendous injustice suffered by the Negro at the hands of the white man. But they also realize that there is no use in raking up old history. Their attitude is: let us look forward; the whites are realizing their mistakes and want to correct them; let us join hands with the liberal forces of the white people and thus create an egalitarian American society.

They take inspiration also from the Christian religious ideal which makes no distinction between white and black, although, in actual practice, Christianity in the West did make distinctions between the whites and blacks. Indeed, one of the protests against Christianity by the militant blacks in Africa and America is that Christianity has painted the devil black. Sometimes, in a city, some Negroes will enter a church at night and paint Jesus and Mary black. Next day, when white worshippers go for service, they find that their God has become black.

Christianity has slightly fallen into disfavour in African countries today because of its racialist attitudes and practices and because of its painting its God and His Son as white and the devil as black: so there is a reaction against this among the blacks. Some of the blacks are writing books on Christian history to show that Jesus was not white but black, or at least more black than white. They have their own theory: the Jewish race in ancient times was not so white as it became later on when it was dispersed in European countries. All sorts of theories on these and other themes are being advanced. All sorts of books on these subjects are also being published.

The civil rights movement, unlike the black militant movement, is the product of modern liberalism. But liberalism is an attempt to unite two extremes in this case, the white extreme and the black extreme. Between two extremes, liberalism is always crushed. One of the more important aspects of modern political history is the eclipse of liberalism. Liberalism has no place in a world surcharged with political and social emotions and passions, as earlier it had no place in the world of religion similarly charged with emotions and passions. So American socio-political liberalism is getting eclipsed today. The whites and the blacks are both attacking the liberal attitude and policy. There are extremists among the whites also. in America the white anti-Negro Ku-Klux-Klan was a well-known movement. It is there even today, though it has not been functioning so effectively in recent times.

The wife of Martin Luther King is now the leader of the civil rights movement, along with the Reverend Abernathy. They organize civil rights protest marches etc. like their impressive march to Washington. They and their methods are pooh-poohed by the black extremists and they are pooh-poohed by the white extremists also. But by and large, the average American citizen is on the side of the civil rights movement. Gandhiji's influence is profound in this civil rights movement. In fact, Martin Luther King derived his inspiration from Mahatma Gandhi.

A non-violent protest aims to evoke good sentiments in the opponent. This is Gandhiji's method; and this has done great good to contemporary American society. This method, I found, was tried recently, and successfully too, in southern California also, in its large grape-growing region. There was a non-cooperation or satyagraha movement by the grape-pickers against the exploitation by the grape-growers. They conducted the movement purely on Gandhian lines, and the leader of the movement, Cesar Chavez, had a photo of Gandhiji hanging from the wall behind him in his office. They sought inspiration from Gandhiji and his methods in their movement which found a satisfactory conclusion later, after bitter

months of frustrating struggle and then negotiation. The only *political* influence going from India to other countries, we find, is the strangely *non-political* and truly religious non-violent techniques of Gandhiji. His influence helps to make movements of political and social protest in foreign countries non-violent, constructive, and free from mutual hatred. This is particularly evident in the civil rights movement and the grape-picker's movement.

Question: You mentioned the Negro people's wanting to own Christ by painting him black. Do you think that their movement for advancement is guided more by Christian principles than by Marxist thought ?

Answer: The Negro movement has very little of Marxist thought inspiring it ; but some of the white groups seeking social justice for the blacks have Marxist source of inspiration. The black takes modern humanistic ideas, liberal ideas, or Christian ideas, or, if extremist, they just adopt militant ideas and methods without affiliation with Marxism or any other system. And the Marxist movement as such has not anything to do with the civil rights movement or any other movement of the blacks for civil justice. There is a small Marxist movement in the U.S. ; but it is not very effective. The labour movement in America, as I have already said, is essentially a trade union movement, not a political movement.

About the black situation in the U.S., there is one more interesting point : In several cities in the U.S., the majority of the population is black. The migration of the blacks to the cities started immediately after the Civil War of the last century ; the pace became faster after the thirties of this century ; but it has become a prominent demographic feature of America since the end of the Second World War. Parallel to the migration of the blacks to the cities, there is a migration of the whites from the cities to their suburbs. The suburbs are becoming white, the heartland of the cities is becoming black. Many cities have black mayors now.

Due to the black militancy, the general sense of insecurity, and the increase of crime in the U.S.A., you will find many whites in some of the big cities are not inclined to go out after sunset, especially the women. That is something very disturbing in the social situation. In a book recently published in U.S.A. and reviewed in its Journals, the author states that formerly criminals were behind walls and free men moved about freely in the city, but that now criminals move about freely in the city and free men have to be behind walls at home. The social situation manufactures criminals and often protects them against apprehension by law.

This is another serious problem for the American society to face and to tackle. It is a problem baffling even the leading thinkers. Society follows the usual methods: it resorts to increasing the police force ; it votes for more punitive measures. The citizen, on his part, resorts to self-help also through adoption of protective measures ; houses install alarm bells and various other warning devices of high efficiency ; but the criminals still gain access to homes by adopting more efficient methods. There is, as it were, a continuous chain reaction going on, criminal offensive measures chasing continually the state's and the citizen's defensive measures.

All I can say, from whatever wisdom India has garnered on this subject, is that, unless social forces get some sort of a spiritual direction, it will be difficult to reverse the trend towards crime. Even in a society moved by spiritual ideals, there will be crime ; but it will be peripheral ; and devotion to the spiritual ideal on the part of society will help to keep it to the peripheral. But if the philosophy by which

a civilization lives has no place for the spiritual dimension of the human personality, above his physical and organic dimension, but upholds only man as confined to that organic dimension, then man becomes wise in entirely devoting himself to organic satisfactions. He must have them whatever be the means and the method; and if he persists in it, he is perfectly right; because that is the philosophy of man presented to him by his civilization. And the cynic is there to advise him that there is an unrecorded eleventh commandment which tells man that even if he were to break all the ten commandments, he should see that he is not caught by the law.

This is why Swami Vivekananda said, at the end of the last century, that unless modern civilization shifts its ground and succeeds in basing itself on spiritual foundations and learns to view man in a spiritual light, it will be continuing to sit on a volcano which may erupt in small ways to begin with, but which will burst eventually in a big way. Such eruption need not be only in wars; it may burst out in the form of social unrest, juvenile delinquency, crime, violence, alcoholism, drug, and other explosions. All these are happening in many of the advanced societies, in spite of vast knowledge, wealth, and power. And they will not leave untouched the developing nations either, as they develop steadily their industry and economy. Because, the prevailing philosophy of man behind Western civilization will increasingly influence these nations as well.

The only antidote to these evils is religion, rational, practical, and universal, deriving sanction not from a creed or a dogma but from the shining spiritual nature of man, his innate divinity, and from the technique of his growth in his spiritual dimension—a technique which alone has the vision and the power to discipline man's organic cravings and *transform man the brute into man the god*. This is the testament of Vedanta, a testament originally given expression to, over three thousand years ago, by the *Śvetāśvatara Upaniṣad*:

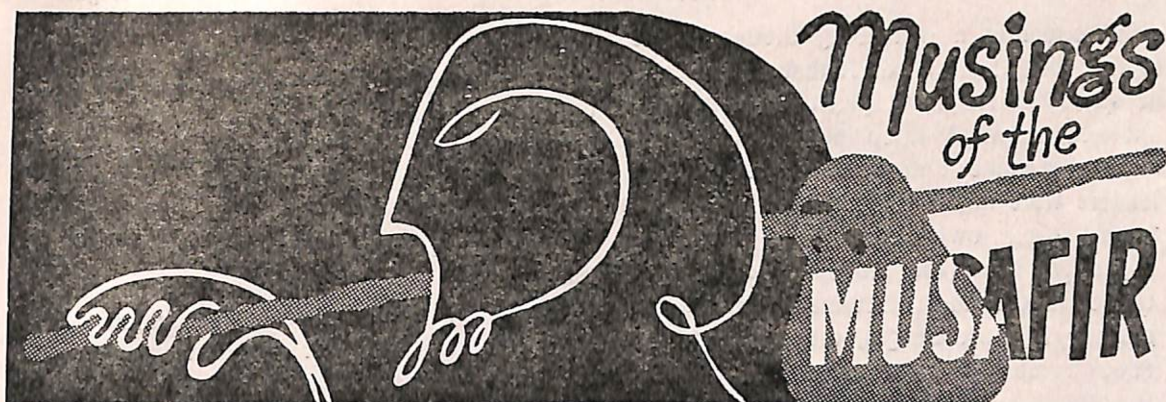
'Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.'

India has many things to learn from the experiences of the Western peoples and from the way they are tackling, or failing to catch up with, their problems.

Thanks on behalf of the Brothers: At the close of this very stimulating dialogue, we are happy to convey to you, Swami Ranganathananda, our hearty thanks. In the course of this dialogue, we have mentally covered a good part of the world which you had travelled through during your long tour. And through your well-informed, refreshing, and thought-provoking answers to our questions, we have gained some helpful insight into the strivings and aspirations of many a people in the world and, what is more, of the relevancy and urgency of the essential mission of Vedānta in the affairs of the entire mankind. Man must encounter himself, manifest his divine potential in all its dimensions—that seems to be the central answer to most of the baffling situations in which man, individual and collective, finds himself.

As a traveller looking at the world with the eye of a Vedāntin, and in the spirit more of a pilgrim than of a mere visitor, and mixing with the various cross sections of the people, particularly the students, of various countries, and preaching to them the rational, universal, and strength-giving message of the Vedānta in the light of Sri Ramakrishna and Swami Vivekananda, and returning home rich with the affection, love and kindness received everywhere—you have placed before us a world-perspective which is positively reassuring, for which we offer you our thanks.

(*Concluded*)



DEATHS IN SPACE AND DEATHS ON EARTH

When Soyuz-11 brought home on June 30, 1971 all her three cosmonauts—Dobrovolsky, Volkov and Patsayev—dead, and the news spread, the shock was instantaneously felt all over the world. Their most tragic deaths at the moment of one of the greatest triumphs of man united the world in sorrow. Theirs were like the deaths in every home; bereavement was universal.

Even those political leaders who are not known to be very friendly to Russia went out of their normal way to give expression to their sorrow. One felt that even their sorrows were more genuine than diplomatic.

Why was the shock of these three deaths so painfully felt by all humanity? It was because these heroes were engaged in doing something great in which all mankind quietly participated across national and other barriers. In space these men were children of this earth, sons of men. Out there in the empyrean they were the representatives of this earth, the liaison between every individual and the unknown. And every one had an undefined special relation with them. Rightly did the Prime Minister of India say, giving voice to this sentiment: 'The exploration of outer space has raised in all a sense of wonder. Whether the cosmonauts belonged to the Soviet Union or the United States, we have regarded them as representatives of all mankind. We were personally involved in their journey, following their every movement and sharing the anxiety of their families and their people. We have felt exhilarated by their achievement.'

In space they were the symbols of man's might. They had covered the human race with glory. Their achievements had extended man's power over nature. At the conclusion of their mission when they returned home in that vehicle of wonder, and multitudes had mentally gone there out of their local homes of separation to greet them, out came there faceless death to announce that the heroes were no more. The entire human race was shocked. When Brezhnev wept you felt it was your sorrow he was expressing through his tears. Who did not feel at that moment that Russia's sorrow was his sorrow? In that hour of sorrow, of tragic union, mankind achieved something, though, momentarily which was invaluable. Without any pact, without any convention, without any fanfare we all came together and felt the same way, as if the entire human race had but one heart. Death in space had performed a miracle on earth and liberated us all for the moment from all over exclusiveness.

* * *

Subsequently a disturbing thought came to this scribe: how was it that three deaths in space under most glorious conditions shocked the mankind so much that even the usually hostile and tight-lipped political leaders were anxious to express and put on record their own bereavements, whereas, thousands upon thousands of death perpetrated in the most inhuman and savage manner in East Bengal, did not appear to shock some of these leaders? Though these deaths are being caused months on end and the mass media have carried the graphic descriptions of these monstrous crimes against humanity to all corners of the world causing anguish in the hearts of the people, some men in political power are not known to have expressed any feeling of shock and bereavement. Why do three deaths in space shock them so much whereas so many deaths on earth do not seem to shock them at all?

If we analyse facts we shall find that behind all the killings in East Bengal there has been indirect participation by some political powers (as distinguished from their people) who have kept on greasing the machines of massacre and are still doing so in their own gross and subtle ways. Now if these very powers expressed horror and bereavement over the harrowing happening of East Bengal, why, would that not be hypocrisy? You may like it or not, in this sense there is still some honesty left on this earth!

Death in space momentarily united all mankind in heart. But somehow thousands of deaths on earth have so far failed to fully awaken the sleeping world conscience. A nearly analogous thing happened when the Nazis were exterminating the Jews by the millions in Germany. The world awoke at last but not before millions of human beings had been most cruelly done away with. Those who are waiting for greater numbers to die in East Bengal before they permit their conscience to awake, may know that it is no wisdom to abet the sacrifice of man on the altar of diplomacy. A study of history will show that no nation, however powerful, can ever escape the necessity of duly paying for its transgressions in regard to man.

July 4, 1971

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from: 'M': *The Gospel of Sri Ramakrishna,* Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1957. References: Questions 1, 2 and 3, p. 41; 4 and 5, pp. 72-3.

The passage quoted in 'Onward for Ever!' is from *The Complete Works,* Vol. VII, (1958), pp. 60-1.

Religious teachers are never wearied of stressing the importance of surrendering one's ego to God in spiritual life. The Editorial of the month brings some practical hints on this important theme.

Swami Nityabodhananda is the head of Ramakrishna Vedanta Centre, Geneva, Switzerland. Treatment of neurosis by means of psycho-analysis is known to be of recent origin. However, 'neurosis and its treatments are as old as the first recorded thoughts of man (the Vedas),' states the Swami. He traces them to the Vedantic concepts of yore.

The dialogue between Guru Nānak and

the Siddhas throws into clear relief the God-love and compassion of Nānak, the founder of Sikhism. The dialogue has been prepared by Prof. Gurbachan Singh Talib, Head of the Dept. of Guru Nānak Studies, Punjab University, Chandigarh.

In a well-documented paper, Dr. (Mrs.) Reba Chaudhury, Lecturer in Philosophy, Bihar University, tells us how certain contemporary philosophers understand the nature of religious statements.

With this instalment, the serial 'A Traveller Looks at the World' which was commenced in July 1970 and continued to be published serially through these months except in December 1970, January 1971, March 1971 and May 1971 comes to an end.

This was a report of a three-hour question-answer session with Swami Ranganathananda, a member of the Ramakrishna Order. This was held on 7 January 1970 at a happy Brothers' Meet at the Advaita Ashrama, Calcutta, on his return from his world tour covering U.S.A. and twenty-four other countries, beginning from 18 July 1968 and ending on 31 December 1969.

TO THE MISSIONARIES OF HINDI

You cannot ignore the rudiments of human psychology and propagate a new language among peoples who have their own ancient mother tongues, possessed of beautiful scripts and rich literature, and adaptable to the demands of modern life. Only pleasing persuasion, or the lure of superior or wider culture, or the chance of new openings in life will induce a person to learn a new language. Otherwise why should anyone take the trouble of learning another language? Even if you have all these to offer, you can ruin the cause of the extended use of your language if you assume an aggressive attitude and proceed with pressed jaws and clenched fists in propagating it. But offer these with a winning smile and some genuine humility and you will not have to press others to learn your language. In this context it is worth inquiring whether or not, some of the dedicated missionaries of Hindi have been working against their cause.

We should ponder why opposition to Hindi keeps on growing in some parts of India. If we dispassionately and critically analyse the reason we shall find that much of it issues from the aggressive stance and non-psychological approach of some missionaries of Hindi. This approach may not end only with permanently hurting the cause of Hindi, but may bear other bitter fruits affecting the very future of India.

One of the most ominous things that happened in India recently was the breaking up of the seventh annual conference of the All India Youth Congress at Indore on June 20, 1971 after a disgraceful and violent conflict between delegates coming from the Hindi and from non-Hindi speaking areas. (Vide: *Amrita Bazar Patrika,* Calcutta June 21, 1971). The young delegates belonging to the same national organization could not decide among themselves in which language, Hindi or English, the proceedings of the conference should be conducted. The conference which was to be held for three days broke up before time because no understanding could be arrived at on this point.

Young people, who are voluble in their criticism of their elders, are urged to notice that their elders in spite of their differences,

have at least been able to meet on a national platform and conduct business with some decorum, whereas they themselves, who often claim to be out to do better things, could not even conduct the business of their conference. What could be more shameful than this ? If language, which is to be the basis of understanding, becomes such a divisive force, it is difficult to have any reasonable hope for India's future. One shudders to think what will become of India when these youths become leaders of the country and are saddled with political power.

It is for youth themselves to find a solution to this problem. It should not be beyond their capacity to do it. What are needed are expansion of heart, renunciation of ego and charity. And in the context of the larger problem of those who seek to make Hindi acceptable all over India, these will be needed in still greater measure. It is not a political issue, it is a psychological one. The Constitution cannot help where minds are closed. You must know how to open minds and enter hearts. But if what is done for the cause produces contrary effects we do not see how Hindi can have a bright future in India.

Those who believe in the cause of Hindi, more particularly the younger generation, who will have to take the larger share of what the future will bring, will do well to heed to a warning sounded by Sri C. Rajagopalachari the other day. He wrote in *Swarajya* (quoted in the *Statesman*, Calcutta, June 27, 1971).

> Let us learn a lesson from Bangladesh stir. Let not over-confidence deceive the Hindi people and lead them to measures which will partition India into Hindi and non-Hindi.

This comes from one who was at one time perhaps the staunchest advocate of the cause of Hindi in South India. In the introduction to the *Hindi-English Self-Instructor,* a publication of the Dakshin Bharat Hindi Prachar Sabha, Sri C. Rajagopalachari wrote on February 2, 1928, elaborating the reasons why people in South India should learn Hindi :

> ... Hindi is bound to be the language of the Central Government and the legislature and also of the Provincial Governments in their dealings with each other and with the Government of India.
>
> If South India does not desire to be practically disfranchised in regard to the future Central Government of India and if educated men of the South do not wish to be disabled from taking part in all-India affairs or influencing the decision taken in such matter, it is necessary that Hindi should be learnt by them. . . .
>
> No less important than political reason, the cultural unity of India demands the knowledge of a common spoken language. The South will be a dead branch of the tree, if it is not in living daily contact with the larger India, and here too we cannot rest on the English medium, which is bound to recede into the international background as India advances towards its goal.
>
> But more obvious than either politics or culture is the problem of obtaining a livelihood. A knowledge of Hindi, sufficient at least to speak, understand and write, will at once widen the field in which educated men of South India can offer themselves for service. The pressure of competition in one's own province is driving many thousands of educated men abroad, and a working knowledge of Hindi would certainly better the chances of our young men in public or commercial services all over India.
>
> The arguments for Hindi do not mean the neglect of the mother-tongue. The importance of Hindi is in its being the only possible State Language of India, and therefore the need for the Southerners to learn it.

This was what Sri C. Rajagopalachari

wrote more than four decades ago. The happenings of the intervening years which have led such an ardent advocate of Hindi to sound the warning quoted above should be known and understood in their implications by all who sincerely want to work for the cause of Hindi and for the welfare of India.

July 7, 1971

REVIEWS AND NOTICES

CULTURE AND CREATIVITY: K. CHANDRASEKHARAN, Published by Macmillian and Co. Ltd., Madras, Bombay, Calcutta, London, Pages 242; Price Rs. 22-50.

Sri K. Chandrasekharan, Tagore Professor of Humanities, Madras University, a well-known scholar of Rabindranath Tagore Literature, delivered a series of lectures at the Madras University, in 1966-67. In these lectures he expatiated the manifold personality of Tagore from different view points. These lectures are collected in this book in eleven thought-provoking chapters. The author tries to give, as far as possible, a total view of Tagore's thought-world, mainly against the background of India's age old civilization and also from the comparative view point of Eastern and Western Culture.

The author has rightly come to the conclusion that Tagore was 'a rare combination of a visionary and an architect of the Indian renaissance. ... His love of life was his love of God'. (Preface) Naturally, Tagore, the mystic poet, becomes more prominent in Sri Chandrasekharan's illuminating analysis. The spiritual basis of Indian Culture becomes more evident while one reads Tagore or Ananda K. Coomarswamy, the two great savants of the modern age. (Vide the sixth chapter of this book)

On the other hand, Tagore, the Universal man fighting against all sorts of dogmas, parochialism and narrow nationalism, his refreshingly original views on art and literature, and his role of a visionary in the crisis of culture—all these points are also discussed with suitable quotations from Tagore's works.

Of course there is a great difficulty in studying an author through the medium of translation. We think, that is one of the reasons why the later works of Tagore, most of which remains untranslated even now, are less discussed in this book. In analysing Tagore's thought-world the author has based his discussion mainly on the traditional background of Indian art and culture. But the point of Western impact on Tagore's mind needs more attention in such a comprehensive attempt.

In spite of all the impact of Western Culture, Tagore remained to the last day a worthy scion of India's Upanishadic tradition. His was a religion of Man, but 'the man' here comprises both the physical and spiritual aspect of humanity.

Sri Chandrasekharan's study has another novel aspect. While discussing the poems of Tagore, he has often cited examples from the poets of South India, of whom very little is known in other parts of the country. A comparative study of the poets of different parts of India, will be an engrossing subject, if a scholar like the author ventures in that way. That India is one whole not only from the political view point, but from the view point of a common cultural background, has been borne out by the author's grasp on his subject.

This is a really stimulating and thought-provoking work, which no serious student of Tagore-literature can afford to miss.

PRANAV RANJAN GHOSH

JOHN DEWEY AS EDUCATOR: BY ARTHUR H. WIRTH, published by Wiley Eastern Private Ltd., J41 South Extn. 1, New Delhi 49, 1969, pp. 205, price Rs. 5/-.

Dewey's 'Democracy and Education' has, for long, been a very popular book, serving almost as a textbook, for students in our Colleges of Education. But few, Training College lecturers not excluded, have any clear ideas of the philosophical and psychological foundations of Dewey's Educational Theory and practice, and certainly they have no idea at all of his logic. So, it is no wonder that Dewey became a controversial figure and a target for hostile criticisms. In view of all this, what the students of Training Colleges need is a simple exposition of the fundamentals of Dewey's Educational Theory. The book under review meets

just this need. The author Arthur H. Wirth, has done well in confining his study of Dewey to the decade 1894-1904 when the latter was, as a University Professor, expounding his unique theories and implementing their practical applications in the laboratory school of Chicago.

The first part of the book deals with the philosophical and psychological theories of Dewey and the second with the curriculum and methodology in his special Laboratory School. Dewey accepted the evolutionary standpoint, but his philosophy was unique in that it incorporated contingency with static systematic order. This peculiar view as well as Instrumentalism, Experientialism and Experimental Activism, all characteristic of Dewey, are expounded in chapters 2 and 6. The Laboratory School and the psychological nature of the child for whom the School was meant are explained in chapters 7 and 8. A strong plea is made for the study of Education on par with other disciplines in Universities. The most striking contribution of this part is perhaps 'The image of the Teacher', under which caption Dewey gives creative suggestions for infusing life into the technique of Practice Teaching in Training Colleges.

In part II the author makes Dewey's conception of the Laboratory School the centre round which he builds his views on Curriculum, Communication, Evaluation, and Research. Dewey's social philosophy which maintains a delicate balance between the individual and society is well expounded.

The book is a very valuable addition not only to the existing literature on Dewey, but also to the literature in general on theory and practice of education. The Indian edition is cheap and well got-up. There is no reason whatsoever now, why any student in the Training Colleges should be in the dark about the true nature of Dewey's views on the theory and practice of education.

PROF. P. S. NAIDU

SRI RAMAKRISHNA AND HIS UNIQUE MESSAGE: BY SWAMI GHANANANDA, with a foreword by Arnold Toynbee, published by the Ramakrishna Vedanta Centre, 54 Holland Park, London, W. 11, U.K., 1970, pp. 173+vi, price Rs. 10/-.

In this small book, consisting of thirteen chapters we have a full and authenticated account of the spiritual strivings of the great sage of Dakshineshwar. It was through the hard way that Sri Ramakrishna attained enlightenment. In the first phase of the striving he confined himself to the paths, Karma, Bhakti, Jnana and Tantric, included in Hindu religion. In the second phase he trod non-Hindu paths with a view to verifying the soundness of the enlightenment that he had attained. He was therefore a daring experimenter. Just as a scientist seeks confirmation for any theory that he has formulated by gathering evidence from other unconnected fields of study, Sri Ramakrishna also sought confirmation for the grand Truth that had dawned on him by living the life of the Muslim and the Christian and treading the path laid down for them. It is here that he excels others who preceded him in spiritual striving. Chapters three to eight give an account of these strivings. The next three chapters are devoted to an exposition of the harmony that underlies all religions. Chapter eleven gives his message in his own words. The last two chapters show that the great problems that confront thinkers today can be satisfactorily solved by bringing the outlook of Sri Ramakrishna to bear on them.

The book presents a balanced view of Sri Ramakrishna's life and message.

SRI M. K. VENKATARAMA IYER

ADVAITA AS PHILOSOPHY AND RELIGION: BY DR. K. B. RAMAKRISHNA RAO, Published by Prasaranga, University of Mysore, Manasagangotri, Mysore 6, 1969, pp. 127, price Rs. 2.50.

The Advaita philosophy of Sankara is perhaps the most popular of all the systems of Indian philosophy. Yet it is the one most misunderstood not only by the common people, but by the scholars also. If Brahman alone is real, the existence of the phenomenal world cannot be logically justified. Looked at from the empirio-logical standpoint, therefore, the world is an illusion; and it is argued that in an illusory world, religion can have no significance at all. The Advaita Vedanta of Sankara thus is a metaphysics which gives us a Brahman, but robs us of our God. Dr. Rao points out in this small book that such an argument rests on a misunderstanding regarding the nature of the Absolute of Advaita and the real significance of religion. Then he goes on to show that the spirit of religion is not altogether antagonistic to the concept of Brahman. Rather, the religious consciousness of the phenomenal existence, is a necessary stage in the realization of the highest mode of experience, the Absolute. For, religion does not mean a mere faith and performances of rituals; on the contrary it is an attitude towards life and an approach to reality. It starts with the soul's sense of finite and ends with its becoming the infinite. As a metaphysical theory Advaita opens our eyes to the

Absolute and as a religion it translates the values of the Absolute to our life.

The problem raised in this book—which consists of three lectures delivered in the University of Mysore—is profoundly important; and Dr. Rao's treatment of the same is scholarly and illuminating. As a work of philosophical interpretation it is indeed a valuable publication.

PROF. A. K. BANERJEE

INDIAN PHILOSOPHICAL ANNUAL, VOLUME FIVE, ED. DR. T. M. P. MAHADEVAN, published by the Centre of Advanced Study in Philosophy, University of Madras, 1969, pp. 292, price Rs. 10/-.

Two seminars are held every year under the auspices of the Centre of Advanced Study in Philosophy attached to the Madras University. The proceedings are published once a year. The volume under review is the fifth in the series. It consists of three parts. There are fifteen papers under Part I dealing with the relevance of the concepts of liberation to philosophy; seventeen under Part II dealing with the Gandhian *Weltenschauung* and six special articles under Part III.

The papers are contributed by eminent thinkers and teachers of philosophy in the different universities of this country. A professor from Holland has contributed one paper. All the papers exhibit deep original thinking. Dr. T. M. P. Mahadevan, the moving spirit behind the seminar, has contributed two lucid papers which serve as introduction to Parts one and two. Dr. P. Rajamannar, Ex-Governor of Madras, has inaugurated the proceedings with a thoughtful contribution to the relevance of liberation to philosophy. In a brief review it is out of the question to go into the relative merits of the papers. When all of them are uniformly good, it will be invidious to single out some papers for special mention. It may be said in general that the papers that are read in these seminars constitute the most outstanding contribution to philosophic thought in recent times. They not only clarify and throw fresh light on the age-old speculative thought of this country but also help to bring them into line with the recent developments in science and philosophy. Students interested in philosophy cannot afford to miss the study of these volumes.

SRI M. K. VENKATARAMA IYER

LETTERS AND PRAYERS: BY SWAMI YATISWARANANDA, published by the Sarada Sevika Mandali, 46 Ranga Rao Road, Bangalore 4, 1969, pp. 167+vi, price Rs. 5/-.

This tiny book containing fifteen chapters gives the quintessence of Vedantic wisdom on the practical side. Spiritual aspirants will derive immense benefit by studying it. They are taken by the hand, as it were, and led onward to the goal step by step, avoiding the pitfalls that beset the path. With much insight the author draws attention to the usual weaknesses of mankind and suggests most effective methods of overcoming them. Constant meditation on the divine form that most appeals to the taste and temperament of the individual, holy association unsparing self-examination, frankly owning one's back-slidings, courage, confidence, absolute faith in the Guru and God who is the Guru of all gurus—these are some of the recipes suggested by the author. In support of the practical instruction that he gives he quotes appropriate passages from the Upanishads, the *Bhagavad-gita*, the *Yoga-sutras* of Patanjali and Vidyaranya's *Drig-drishya-viveka*. To enliven the narrative, which by its nature is bound to be abstract, the author cites anecdotes from the lives of Sri Ramakrishna and Swami Vivekananda. There is reference to Hanuman's confession to Sri Rama that when he thought of himself as identical with his body he felt that he was the latter's servant, that when he thought of himself as a Jiva distinct from the body, he felt that he was a part of the latter and, finally, when he thought of himself as pure Atman he felt his identity with the latter. These are levels of experience. The author also refers to worship gradually rising from the Lord with form and with attributes to Ishvara who is formless though possessing attributes and, finally, culminating in the silent meditation of the Absolute without form and without attributes. These are all practical hints to the aspirant. The prayers mentioned in the concluding chapter are excellent English renderings of well-known Sanskrit verses taken from a wide range of sources, the Upanishads, Sri Sankara's *Siva-aparadha-kshamapana-stotra* and so forth. The book is an excellent manual of practical ethics. We heartily commend it to all who are in earnest about their spiritual welfare.

SRI M. K. VENKATARAMA IYER

NEWS AND REPORTS

RAMAKRISHNA MISSION
EAST BENGAL EVACUEE RELIEF WORK, 1971

A brief report of work from April 14 to June 30, 1971

During the period under review, the Mission has served 1,19,320 people through its undermentioned relief camps. At present, the number of people receiving relief is 98,320.

Name and area of relief centres	*No. of evacuees*
Under Shillong Ashrama. Iyntad (in Meghalaya Border) (2 Centres) 1. Dawki, 2. Madan	16,000
Under Cherrapunji Ashrama (2 Centres) 1. Shella, 2. Iccamati (in Meghalaya Border)	14,000
Karimganj (1 Centre) in Assam Border	3,000
Jalpaiguri (1 Centre) near Berubari at Sakati	14,000
Dalimgaon (1 Centre) in West Dinajpur	30,000
Under Narendrapur Ashrama (4 Centres) 1. Gaighata in 24 Parganas 2. Kalasima in 24 Parganas 3. Bakchara in 24 Parganas 4. Lakshmipur in 24 Parganas	21,320
Jamsherpur (in Nadia) (Closed on 25.5.71)	21,000
	1,19,320

Nature of work:

Regular distribution of dry doles of foodstuff; also cooked food in some of the relief centres; clothes, blankets, utensils, powder milk, baby food, free treatment, medicines and diet for the sick. In addition to the foodstuff supplied by the Government the Mission is providing, in cases of special need, flattened rice and molasses.

With the onset of the monsoon, the requirements of the people are increasing. Tarpaulins, cotton textiles etc. are urgently needed. And after the rains it will not be long before the winter comes with its own demands. The General Secretary of the Mission has appealed for donations in cash and kind.

RAMAKRISHNA MISSION ASHRAMA, KHAR, BOMBAY

Report for 1967-69

The activities of this centre during the years under review were as follows:

Spiritual and Cultural: Daily worship and prayers were held in the Ashrama temple. Birthdays of different prophets and saints were observed. Classes and lectures were conducted in the Ashrama and in other parts of the city on religion and culture. In the Ramakrishna Vivekananda Centre at Dadar regular classes were conducted by the monastic members.

Summer Retreat: A retreat for the college students for reinforcing their academic education obtained in their colleges with the most important element of all educational schemes, viz. man-making and character-building, was organized from May 4 to 18, 1968. 39 boys that were selected underwent this training in theoretical and practical course of spiritual development.

Educational: Students' Home for the college boys supplements their university education, gives them an opportunity to imbibe the salient feature of Hindu culture and tradition and provides them an environment to develop a broad outlook and build a strong character. In 1968-69 the number of students admitted in the Home was 80.

The public Free Reading Room and Shivananda Library of the Mission are equipped with more than 15,996 books on all major subjects, and 136 dailies and magazines. During the year 1968-69, 13,626 books were lent out and a large number of readers utilized the Reading Room every day.

Medical: The Mission runs a charitable hospital within its premises. It has Allopathy and Homoeopathy sections under qualified doctors. The work of the Indoor department was intensified and the operation theatre was equipped for major operations. Nearly three and a half lacs of patients were treated during the period under review.

Philanthropic: The centre undertakes relief work in and outside the State in times of national calamities. So far it has made 26 relief operations. In the recent past the Mission conducted flood relief work in Kutch and Surat where its total expenditure was above Rs. 10 lacs.

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